

THE

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## Erzeroom.

### JOURNAL OF MR. JACKSON.

#### *Introductory Remarks.*

ERZEROOM has always been regarded as the most unpromising station connected with the Turkey mission. By reason of the remoteness and comparative seclusion of this part of the empire, there is less intelligence, and consequently more bigotry and superstition, than in the more central and accessible districts. It was to be expected, therefore, that the progress of vital Christianity would be retarded by peculiar obstacles. In this anticipation the brethren who are laboring there, have not been disappointed.

At the beginning of 1843, however, a very marked improvement had taken place in the prospects of this station. For several months previous, indeed, the intercourse of the Armenians of Erzeroom with our missionaries had been much more unrestrained than formerly. In October, 1842, an expository service was commenced upon the Sabbath. At first the attendance was by no means encouraging; but in January following, the number who met to receive instruction, had become very respectable; and had no opposition arisen, an attentive congregation would have been eventually gathered. The missionaries say, in their report to the mission, written in May last, "In the winter, for the first time, we could go out and call at several places, and find individuals openly friendly to us, ready to engage in religious conversation, and often ready, moreover, to ask various questions, and to seek an explanation of

certain passages in the Bible. There have been some twenty persons in this attitude. More than one half of them are from other places, residing here temporarily. Of these, five or six are from Egin, on the north branch of the Euphrates, men of respectable standing; one of them is a banker of considerable wealth and influence."

This state of things could not fail to arrest the attention of those who were averse to the introduction of a more spiritual religion. Early in April there began to be considerable excitement among the priests and others about "this new Protestant sect," about "these men who read the Bible, who make prayers at private houses and in the vulgar dialect, who disregard the saints, relics, fasts, pilgrimages, etc., and who sell books almost for nothing." The bishop returned in the latter part of the month, when an organized attempt was made to defeat the plans of the missionaries, and to punish those who were friendly to them. Greeks and Romanists took a deep interest in this movement, and gave it their concurrence and their counsel.

In the report of the station, already referred to, the missionaries take the following view of the embarrassments which were impeding the successful prosecution of their labors. "This opposition was a thing to be expected. The idea of a Protestant sect arising here which does not believe in the intercession of the saints, and the Virgin, nor make the sign of the cross, nor observe the fasts, nor worship relics and pictures, was terrible to the minds of some. On the other hand, reading the Scriptures and offering prayer in a new place, manner, and dialect, were novel-

ties in Erzeroom; and novelty is no great recommendation of any thing in the interior of Asia." But such an excitement cannot continue for any great length of time. Indeed it had begun to abate before the transmission of the journal of Mr. Jackson, from which the following extracts have been taken.

*Candor in a Priest—Opposition—Progress of the Truth.*

*March 15, 1843.* I have learned that one of those who were present last Sabbath, has been questioned by a vartabed about a conversation which then took place respecting Christ's descent into hell, etc.; and instead of opposing our views, he remarked that he expected that all their old things, meaning the traditions and notions of the Church, would by and by pass away. Priest H., we also learn, attempts to teach the truths of the gospel to some of his charge. He tells them, he says, that attention to church ceremonies will not benefit them if they do not live according to the gospel. We are told likewise that several of those who have been reading the gospel, are not keeping the present fast of Lent. This is a new thing for Erzeroom, and a new thing too in the lives of these individuals. And it has not resulted from any efforts of ours in opposition to fasting. We avoid attacking or saying much upon their church rites and customs, confining ourselves to holding up the truths of the gospel, and perhaps answering a question, now and then, respecting our own practice.

Under date of March 19th, Mr. Jackson says that eleven persons were present at his Sabbath exercise. Some of them came several hours before the time, in order to escape from calls that might have prevented their attendance.

*April 7.* There is, we hear, considerable stir among the people respecting this "new sect," that reads the Scriptures but does not keep the fasts, etc. Some are quite excited, and they are trying to find out the means of putting us down. M., the teacher of the school, was accused of being seen breaking his fast. He was expecting trouble, perhaps expulsion; so he came to me yesterday morning, and asked my advice in the case, and finally offered himself for our service, saying he would quit the school and enter into any other employment we would afford him for the good of his people. I find that some of our friends are considerably

alarmed, and are inquiring if we can furnish them protection in case of extremity.

The teacher, mentioned above, was subsequently dismissed because of his suspected Protestantism. On the 9th of April, ten persons attended the Armenian service, notwithstanding the opposition.

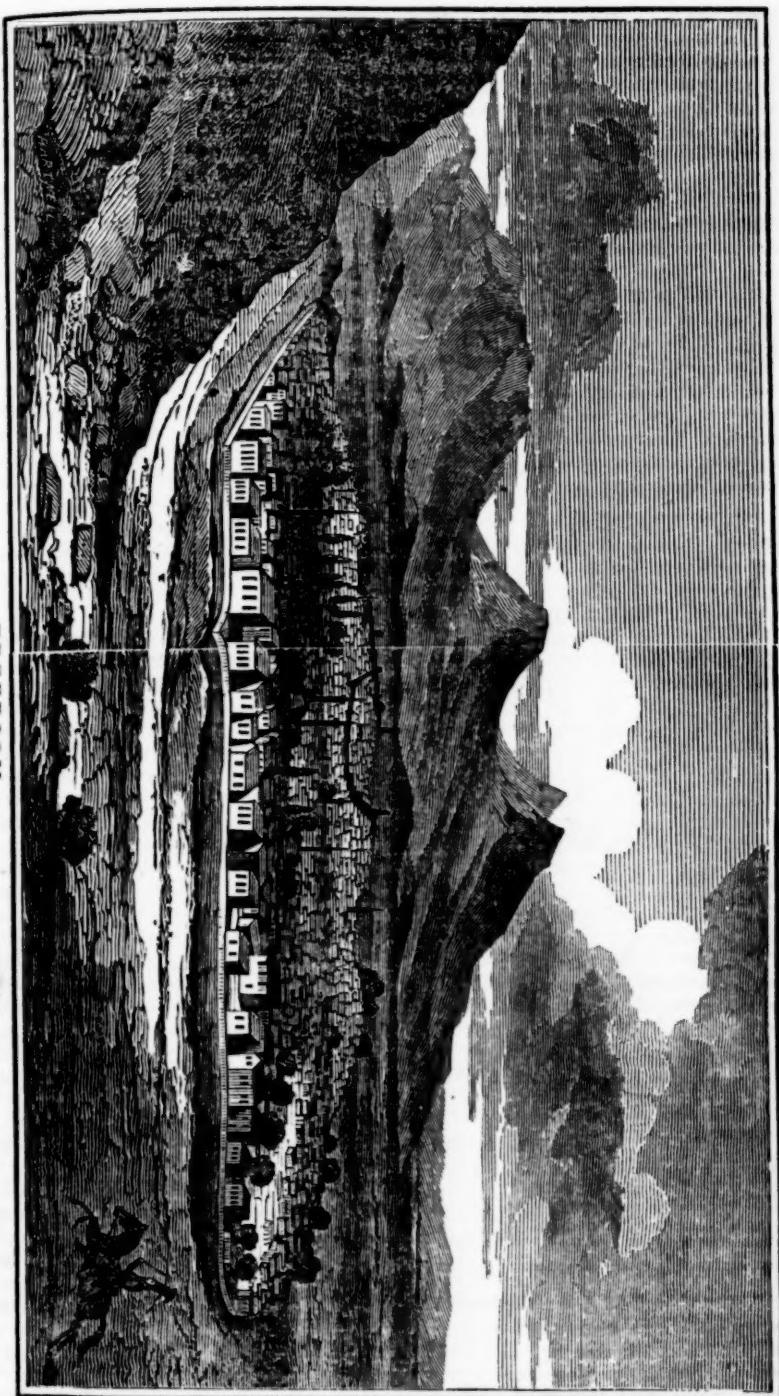
11. The clouds of opposition are still lowering, and threaten a storm. A letter has been written to the bishop at Constantinople, we are told, informing him that there are forty-six men here who have become Protestants, that our books are circulated, that many are coming to us, and that the chief cause of all this is H., our assistant, and that as long as he is permitted to stay here there will be no quiet, etc. They are also trying to devise means to get rid of him.

15. The excitement in opposition to our work seems to be increasing. A banker told one of our friends that he was ready to stand in defence of his faith, even unto bloodshed. The head of the Armenians at Moosh, now here, said, when speaking of our assistant H., "If a man should come to my country, and do any thing against Christianity, (meaning their old church system,) or should create disturbance among the people on matters of faith, I would certainly go and kill him;" and he afterwards repeated the same thing to H. himself. I fear there is much of this spirit in the land.

The priest who is mentioned in the two following extracts, was on a visit to Erzeroom from Constantinople. Frequent allusions have been made to him in the communications from that station.

25. A little meeting of seven Armenians was held at my study, priest V. and his companion from Constantinople being of the number. They had earnest discussions on the way of salvation, intercession, faith, church rites, etc.; and the gospel view of these subjects was fully presented. Some of these men are very zealous in maintaining their new views, and have become even stronger Protestants than we are. Two prayers were made, and two or three portions of Scripture were read during the conference.

30. At our Armenian service to day, priest V. preached to us from Gal. iii. 1—13, in which he held up in a very clear and decided manner the doctrine of justification by faith alone.



ERZEROOM.

***The Bishop—Ground of Opposition.***

As the Armenian bishop of Erzeroom is a prominent actor in the scenes which are described in this journal, it may be well to introduce an extract from a recent communication of Mr. Peabody. Under date of Sept. 12, 1842, he says: "The bishop of this city, before he was promoted to his present office, was considered quite enlightened and liberal in his views; so much so, indeed, that the fears of some ecclesiastics were excited to such a degree that they procured his banishment. This punishment had its desired influence. When he was invested with the power he now possesses, he solemnly bound himself not to receive any of the 'new light books' prepared by 'the infidel Americans' at Smyrna. He is not even willing that we should learn the Armenian language. He pronounces his anathemas against our books, and is not willing that his people should have any intercourse with us."

**May 4.** The bishop has lately returned after an absence of four or five months, and the enemies of the truth are now making special efforts to put down this new work which has begun among them. Of the four chief men who are taking the most active part in the persecution, one was apparently friendly to me when I first came here. Indeed all have heretofore been more or less friendly to our assistant; so that we suspect it is from motives of policy more than from apprehension of gross error that they take the lead in this movement. They have had several consultations in relation to the measures to be pursued. Priest H. has been told that he must leave the city. They will not specify his crime, but they say he must go to quiet the people. Threats of banishment have been uttered against all who have been friendly to us; they say they will get rid of H., by whatever means. It would seem that Greeks and papists are very much interested in this opposition to the light, and help it on by their advice.

The individual mentioned in the following extract, is described by the missionaries as a banker of considerable wealth and influence. "This man has been remarkably friendly to us, was a constant attendant upon our Sabbath exercise, and openly advocated some of our views.

**6.** Our friend S. Agha, the banker, has permitted H., for some time past, to live with him and to occupy a part of his house. But as the opposition is growing quite warm, and the great men of the nation are continually chiding him for keeping the heretic, he has been willing

that he should leave for a while. Yesterday the banker had a discussion respecting H. at the bishop's. He pressed the question, "What is H.'s fault? What has he done?" No direct answer was made. "Did we not," said he to one of the most active opposers, "often meet H. at parties, at the bath, and at other places during the past winter, when he talked on religious subjects; and have we not often appealed to him as better acquainted than ourselves, with religious questions that arose? And in all this have you seen any wrong in him?" "No." "Why then do you say he is a bad man?" "They say so."

Five days later, Mr. Jackson writes in his journal, "Some of the persecutors are a little ashamed that they have made so much noise when they can state no good cause for it. They cannot say that reading the Bible and praying are crimes. Hence they try to excuse themselves by calling us and our friends bad names, such as infidel, freemason, atheist, etc.

***Violence of the Bishops—Missionaries denounced.***

**13.** The bishop called H., our assistant, before him to-day for the first time. As he went in and advanced to kiss his hand, according to custom, the bishop drew back, saying, "Are you so innocent a man as to take my hand?" And he forthwith proceeded to apply opprobrious names to him, and uttered such a tirade of imprecations and abuse as an enraged sailor would hardly address to any man of respectability. He asked, "How long are you going to stay here?" H. replied, "I cannot tell; I am designing to make a journey in a few days." (We were intending to send him soon to Erzingan.) "Don't let me see you here," says the bishop, "after four days." "But perhaps I cannot go so soon, if I am sick or there is a storm." "You shall go at any rate," and then he ordered him out of his presence. H. asked if he was going to drive him away without telling him his fault, or investigating any of the charges against him, or even allowing him to speak for himself. "No," exclaimed he; "I will not listen to you; why don't you go?" He then called to his servant, "Take him out!" The servant came to lead him out, and H., indignant at such usage, exclaimed on leaving the door, "I shall not go on Wednesday," (the limit the bishop had set.) "What does he say?" said the bishop; "Bring him

back." H. returned and told him he did not think he should go as soon as Wednesday. The bishop after some more abuse cried, "Bring the stocks; let us bastinado him." H. replied with some energy, "You may bastinado me, you may banish me, but won't you tell me my offence? What have I done to deserve all this?" "They say you are a Protestant!" said the bishop, pronouncing the word as we should "murderer," or "pirate." H. was then ordered away again, but without any bastinado, except that of the tongue.

15. The bishop, we are told, declared yesterday in the church that there were two English priests here, meaning ourselves, who have come like wolves among his flock, to take away his innocent lambs; that we were now pretending to teach the gospel, but our teaching would end in infidelity and ungodliness; and that we were appearing friendly to the people only to gain them. They must not, therefore, come to our houses, or take our books, or have any intercourse with us; and if any have of our books, they must give them to a priest whom he should send round to collect them. He told them also that we had a bad man here from Constantinople; that he sent for him yesterday and would have bastinadoed him, but he begged off and said he would leave the city; so he spared him.

19. We hear that the four men who have taken the lead in this persecution, called on the bishop, and made a peremptory demand that priest H. be banished. The bishop replied that others had advised that his offence be first ascertained and stated. "Why do you wait for that?" said they; "if we tell you to banish, is it not enough?" "No," said the bishop; "I am answerable to superiors, and I cannot banish without trial and condemnation." The persecution must now be a little at a stand.

#### *Mar Yohannan—A persecuted Priest.*

It will be remembered that Mr. Perkins, with Mar Yohannan and the reinforcement for the Nestorian mission, passed through Erzeroom on their way to Ooroomeah. It was during their stay with Messrs. Jackson and Peabody that the following interview took place.

27. Mar Yohannan, who is now here on his way to Ooroomeah, called on this bishop, who, after a short introduction, began to assail Nestorius as a heretic. Mar Yohannan denying his heresy, the

bishop said, "Ah! you are a Protestant; and the Protestants are infidels and heathen." Mar Yohannan replied, "I may be a Protestant, but I am not an infidel; you are an infidel, for you do not allow your people to read the Scriptures." The Nestorian bishop, it would seem, administered a pretty severe castigation to his Armenian brother; and his words were none the less cutting for being plentifully interspersed with scripture quotations.

June 14. Called at S. Agha's, and met there priest H., spoken of above. He spoke of the persecution he is suffering on account of his adhesion to the gospel. He is still deprived of the priest's office, and the means of a livelihood which it affords, and many grievous charges are circulated against him; but the rulers of his nation refuse to institute an investigation of the truth of these charges.

16. Priest H. has just received again the badge of his priestly office. About twenty-five of his friends went to the bishop's to intercede for him. They asked, "Why did you take away his priestly robe?" "I don't know," replied the bishop. Two of the persecutors were present, and opposed the restoration, but without avail. The priest says that his success is all of the grace of Christ, and he asked that we should not forget him in our prayers.

#### *Cruelty of the Bishop—Conclusion.*

28. The rage of our persecutors is not yet satiated. The bishop called priest H. before him last evening, and after abusing him for going to S. Agha's last Sabbath, he gave orders that he should be bound preparatory to the bastinado. As no one else dared administer this punishment, for the priest had neither been tried as a malefactor, nor even accused of any crime, the bishop proceeded to inflict the bastinado with his own hands, and ceased not till he had given him ninety blows upon the feet. His feet were somewhat protected by his socks, but these were ere long beaten to pieces. The priest counted twenty-five blows, but could count no more; for he soon fainted, and remained insensible till in the night. After being beaten, the priest was bound with a chain, and thrown into a prison, insensible as he was, till morning; when through the interference of friends he was released.

He and his friends then assembled on the terraced roof of the bishop's house,

when he addressed the bishop with surprising boldness; saying, "Why do you persecute me? It is for reading and preaching the gospel. But you neither preach nor believe the gospel, though you call us infidels. I have not been stealing, or murdering, or committing adultery, as many of the vartabeds and bishops have, that you should punish me for such crimes. These would have been small matters with you. But I went to S. Agha's house. Is S. Agha a bad man? If so, why do you permit him to reside here unmolested?" "Oh no," said the bishop; "he is not a bad man, he is my friend." He had, by the way, the evening before, called him a bad man, and pronounced his name with most opprobrious epithets. The priest turning to those present exclaimed, "Take notice, he now says he is not a bad man, and it was for going to his house that he beat me."

The priest then told him he should continue to read and to teach the gospel of Jesus Christ. One man present, not an acquaintance of ours, said before them all, "I receive the Scriptures of the Old and New Testaments as the rule of our faith and no others. I have read the history of our nation, and I find that the old fathers were no better than the bishops of the present day.

After more of the same sort of conversation, they separated; and the priest managed to make his way home, and before night to S. Agha's house again,—the same house for visiting which he was beaten. He there expressed the firmest purpose to adhere to the cause of the truth, and was comforted by the sympathy and consolations of his friends. Towards night S. Agha called with another individual on the bishop, and gave him a plainer talk, and one perhaps more spiced with resentment, than that of the priest in the morning. During the conversation the bishop said he would make one request, and that was that he would not visit the houses of the missionaries. "Yes I shall," replied the banker; "I shall visit Turks and Jews and French and English, and men of other nations whenever I have occasion. What is the harm?"

At the conclusion of the foregoing journal, Mr. Jackson, under date of July 4th, makes the following general remarks.

As to the religious character of those who have here become enlightened, I cannot say confidently that any of them are yet truly converted. But I do believe

there are some that are not far from the kingdom of heaven. Their whole souls seem to be awake to the business of acquiring and disseminating a knowledge of the gospel. We have been pleased, and even surprised, to see how they adhere to the cause of truth, notwithstanding the violent opposition they have encountered. Not one of those who in the winter seemed to take an interest in the gospel, has since wavered. We believe the Holy Spirit has been at work on the minds of some; and we earnestly solicit the prayers of all the friends of missions that the glory of God may be revealed in this land of darkness and moral death. The persecution has been a great evil in itself, but we think our prospects are still encouraging. Religious inquiry has not been checked in the least. Though its open manifestations have been somewhat repressed, yet it goes on in private; and the number of those whose minds are beginning to wake up, and reach forth after light and truth, is, we believe, increasing.

It is a circumstance of some interest that a good portion of those who have become interested in the gospel, are from other places. These persons not only exert an influence here, but they are forward to do something for their native towns and villages, laboring actively with their fellow citizens whom they meet here, and often sending our books to their friends, and preaching to them in their letters. We hope that the way is thus preparing for light to be kindled up in the regions around us and beyond our immediate influence. To further this object we have applied for means to sustain one or more additional native helpers, that we may send them to their countrymen in other places in this vicinity.

#### Constantinople.

#### JOURNAL OF MR. HAMLIN.

#### *Inquirers among the Papal Armenians.*

THE connection of Mr. Hamlin with the Seminary at Bebek, seven miles from Constantinople, gives him less opportunity for extensive intercourse with Armenians and others, than some of his brethren enjoy. It will be seen, however, that the position which he occupies, brings him into contact with a class of persons which others cannot so easily approach. As a teacher in the Seminary, he has access, under very favorable

circumstances, to the families with which the pupils are connected. The philosophical experiments which he is able to perform, draw many within the circle of an influence which may become permanently salutary.

The reader will be particularly gratified by the indications which this journal affords, that the papal Armenians are sharing, to some extent, in the gracious visitation which has produced such happy results in the other branch of their nation. The individual referred to in the first of the subjoined extracts, is mentioned in the journal of Mr. Hamlin which was published in the Herald for July.

**Feb. 4, 1843.** To-day I hear that he has openly renounced popery, given up his situation as chorister in the church, and has requested to be received again into the Armenian community, to which he originally belonged. He told them, however, that it was merely protection from Catholic persecution that he was seeking, and that in all matters of faith he could acknowledge the word of God only as of supreme authority. He was very kindly received, notwithstanding this declaration. He has taken a noble stand, and one that cannot fail to have great influence upon a number of hesitating individuals, who are convinced that they ought to come out from Rome, and separate themselves from her.

Mr. Hamlin gives an account, in his entry for January 14th, of an interview with a Romanist, a brother of an enlightened Armenian.

6. The young Catholic who visited me January 14th, came again to-day, and I found him in an interesting state of mind, and in a very different position with regard to popery from that which he once occupied. He confessed that he had been deceived, and that formerly he thought, and firmly believed, that salvation was to be found in the papal church only. He has attended Mr. Dwight's meeting, and visited Mr. Homes, and seems pleased and surprised to find every thing among us so entirely different from what he expected.

12. A Catholic Armenian merchant from Galata was present to-day at the services, and expressed a very full assent to the truths of the discourse. He said he had long been convinced that their church was full of superstition and error; "but while the priests have such tyrannical power over the people, what can be done?"

Under date of February 22d (Sabbath), Mr. Hamlin says that eight young men, besides the

pupils in the Seminary, were present at the forenoon and afternoon services; most of them had come seven or eight miles. For more than a year, he had been delivering a course of doctrinal discourses; there is reason to believe that these exhibitions of the truth have not been in vain.

#### *Colt's Battery—Opposition of the papists.*

**March 17.** Some of our neighbors, seventeen in number, called upon us this evening. They were from four different nations, and from four religious denominations; it became necessary to speak four languages in order to hold intercourse with them all. They were Greeks, Armenians, Papal Armenians, and Turks. They spoke Greek, Armenian, French, and Turkish. I gave them some account of Colt's battery, concerning which they were quite incredulous until I showed them the possibility of the thing by a simple experiment. They seemed struck with profound astonishment at the idea of fire passing through water to such a distance, and were much interested in the details of the invention. I could not but gratefully contrast this friendly assembling of our neighbors with the hatred and suspicion manifested two years since.

19. This morning an order was given in the Roman Catholic church of a village in this vicinity to all the papists in the place, directing them not to sell or rent a house to any Protestant, or to any one in the employment of Protestants, or *on their side!* They are very much afraid that some one of us will take up his residence in that village; and as some of their followers have already been shaken in their faith, and one has openly renounced them, they are in great fear of the entrance of Protestantism. It is an interesting fact that many of the papists around us are quite accessible to the truth.

One of the most interesting problems of the present day is the best mode of gaining access to the minds and hearts of Romanists. Mr. Hamlin describes his own method in the following language. "We have always avoided bitter and harsh controversy, and have endeavored faithfully and kindly to present those truths, bearing upon their salvation, which they never hear from their spiritual guides. We are sometimes called to oppose their errors; but we do it upon the simple testimony of God's word, aiming, at the same time, to make them feel that they are accountable to him for the manner in which they treat his declarations. This course has rarely failed of softening their prejudices and gaining their re-

peet, even when it has failed to convince them of their error."

*A firm Friend—Inquiring Romanists.*

24. To-day I have visited a banker in the neighborhood, in company with Mr. Wood. A friend of his, a man of considerable wealth and standing, was present, to whom he spoke about the recent opposition to our labors and its peculiar origin. He said that repeated efforts had been made to turn him away from us; but he had always replied that such efforts would be in vain for two reasons: First that he had been our friend for a long time, had had much intercourse with us, and could never see that we were seeking any thing for ourselves, or aiming at any thing except the good of the people. In the second place, he had seen a great change in his nation; it had been in progress seven or eight years, and the consequence was that learning and intelligence were becoming wonderfully diffused among the people. Some of these same individuals who had turned to be our enemies, were enlightened and educated by us, and the whole movement owed its origin to our labors. To become our enemy, therefore, under these circumstances, would be to become the enemy of his nation and of general education.

Under date of April 3d, Mr. Hamlin says that two wealthy and influential merchants have sent their sons to the Seminary; his intercourse with their families is unrestrained and pleasant. To other families of high standing he has frequent access, in consequence of their interest in the Seminary; and while they remain friendly, there will be no open persecution.

April 28. One of our native brethren, B., the converted Catholic often referred to in a former journal, called to-day and gave me an interesting account of a young man, one of his friends, who has also renounced popery. He became so decided an advocate for evangelical truth that he was expelled from his father's house, although a favorite son, and was at the same time sent away by the mercantile house where he had been employed as a clerk. This young man came to see me a few days since, but I was not at home. B. says that he remains firm, though great efforts are made, by threats and promises, to bring him back to the papal fold. Six or eight young Catholics visit me who are more or less enlightened in respect to the errors of popery, some of whom, I hope, may receive the truth.

*Visit to a Banker—Popularity of the Seminary.*

A wealthy banker had often invited Mr. Hamlin to visit his farm, a few miles from Bebek. The route taken by them lay "through a lovely valley which recedes from the shores of the Bosphorus. The freshness and purity of the air, the beauty of the scenery, the quiet and peaceful aspect of the cultivated vallies and of the hills, clothed with flocks, were highly refreshing and invigorating." Mr. Hamlin has recorded the following incident.

May 7. We spent the day in wandering over the immense domains of the banker, sitting under the trees and discussing various subjects of interest, in politics and religion. A singular occurrence took place which seemed to make some impression upon the banker's mind. He had just been confessing that all his wealth was vanity, and that the thoughts of death and eternity often dashed the cup of earthly joy with bitterness, when we reached a shady place and sat down. Directly before us was an immense flock of sheep and goats, which, by accident or design, were separated into two flocks, and the shepherd was driving them towards us. As they stopped before us to be examined, I was strongly reminded of the description of the final judgment, and its relations to this life. I would hope the conversation it occasioned, may leave some abiding impressions upon the banker's mind.

16. I have been visited to-day by a priest of some distinction in the Armenian church, a personal friend, moreover, of the patriarch. He came to request us to receive his grandson, a boy about thirteen years old, into our Seminary. I was much surprised at such a request coming from such a quarter, and though we were already full, I yielded to his wishes. Many similar indications of a better state of feeling among the clergy have recently come to my knowledge. A priest from a neighboring village who has been the steady, uncompromising enemy of the school ever since he knew of its establishment, lately came to visit me. I was out at the time, but he waited an hour or two for my return, and had much friendly conversation with the teacher. He has of late appeared friendly to one of our Armenian friends whom he formerly persecuted incessantly for his connection with us.

May 21st (Sabbath), Mr. Hamlin says, was spent entirely—except the portion occupied in stated religious exercises—in conversation with

visitors. On the 25th of June (Sabbath), thirteen persons, besides the scholars in the Seminary, were present at the morning service; most of them remained till night, discussing texts of Scripture, the doctrines of the gospel, etc.

*Visit from four young Turks—Interest among Females—Conclusion.*

*June 28.* Four young Turks from the Sultan's palace at Seraglio Point called with an Armenian friend to see the philosophical apparatus; we spent an hour or two in very friendly conversation. They are in a course of training for government service, and many from this class eventually rise to the rank of pashas. They invited me to visit them at the palace, walk over the gardens, etc.

*July 9.* Eighteen hearers were present at our forenoon services; these, together with the pupils in the Seminary, made an audience of forty-three, nearly all young men. Solemn and interested attention was given to the truth. Eight or ten of the individuals present are hopefully pious. They hold a prayer-meeting privately at Mr. Wood's house every Sabbath morning.

The growing interest of Armenian females in evangelical truth has been alluded to in previous numbers of the Herald.

*August 4.* On returning from Constantinople to-day I found a company of Armenian ladies, eight in number, who had come for religious conversation. Just as I entered the room, two priests also called, and were ushered in at the same time, not a little surprised to see so many Armenian females present. One of the women told me with great frankness and simplicity, in the presence of the priests, that she had come with her friends and neighbors from a village above us to have me preach the gospel to them. One of the priests immediately asked her if she had never heard the gospel preached, when she frankly and promptly replied, "Never." "But have you no father confessor?" said the priest. "Yes." "Do you not go to church?" "Yes." "How then can you say you have never heard the gospel?" "I go to church, it is true," rejoined the woman, with great earnestness and solemnity, "but what do I, a poor ignorant woman, understand of the ancient language. Thanks to God, I was taught to read; yet I knew nothing of his truth, until some one gave me a translation of the New Testament into

modern Armenian. Then I began to find that I knew nothing of Christianity; and one day I said to my confessor, 'We Armenians do not keep the Sabbath, I fear, as the gospel requires. Ought we not to keep it holy in a spiritual manner? Ought we not to be dead on that day, and engage in no amusements, feastings, or frivolities? Ought we not to read and pray instead of doing these things?' 'Oh yes,' said my confessor, 'this is the way to spend the Sabbath spiritually.' 'Why, then,' said I, 'did you never teach me this before? I might have died in my sins, had I not learned it from another source.' " The priest made no reply; but after a short silence, he turned to his brother priest and said, "She is right; it is even so."

I exhorted them both to preach Christ and him crucified, and assured them that the people were waking up far more rapidly and extensively than they supposed.

On looking back over the interval of time embraced in the foregoing journal, Mr. Hamlin thinks himself authorized to use the following language.

The past six months have afforded us many signs of progress towards truth and intellectual freedom. The Armenians begin to claim, as one of them justly remarked, individual liberty for themselves and their families; and these circles of light and freedom are constantly enlarging and multiplying. The collateral influences of the Seminary are becoming more obvious and important. It brings into personal intercourse with us individuals of all classes, who would otherwise have no acquaintance with us or our objects. The week day visitors, for the past month, have averaged about six each day, and the Sabbath visitors, twice that number. Within a few weeks we have had calls from persons who have come from Nicomedia, Ada Bazar, Syria, Alexandria, Varna, Odessa, St. Petersburg, Marsavan, Egin on the Euphrates, and Moosh. The philosophical experiments they have seen, the books they have received, and the truths they have heard, will all be topics of conversation at their respective homes, and will doubtless contribute to that general awakening of the Armenian mind which has already manifested itself at so many points. The Seminary, therefore, should be considered, not simply as educating so many young men, but as a centre of influences which are sent abroad, far and wide, into the Armenian community.

**Mountain Nestorians.**

**LETTER FROM DOCT. GRANT, NOV. 4,  
1843.**

**Courtesy of Bader Khan Bey—Revolt of  
the Nestorians.**

THE last letter of Doct. Grant, published in the Herald for February, intimated the probability of further disturbances among the Mountain Nestorians. There were indications that the quiet which then prevailed, would be merely temporary; indeed, symptoms of a restless spirit had already appeared. A servant of Zainal Bey, the Koordish governor of Asheta, had been beaten by the Nestorians of Lezan, and this chief was preparing for a resolute defence, in case of a revolt. The worst apprehensions of Doct. Grant, it will be seen in the following communication, have been realized. It may be hoped that the destruction of life has been exaggerated in the reports which have reached Mosul; but there is no reason to doubt their substantial truth. The reader will not fail to notice the courtesy shown to Doct. Grant by Bader Khan Bey, as mentioned in the following paragraph.

You will recollect that in the previous invasion, four large villages—Asheta and three others in the same valley—were spared in the general destruction which overwhelmed the rest of that large and populous district. In a previous letter, I had mentioned that on my visit to Bader Khan Bey—the powerful chief who headed the invasion of the Nestorian country—he assured me that he would not destroy our mission-house in his contemplated invasion. He also said that for my sake he should spare the village in which it was situated; and also the villages in that valley as far as the Zab, in case the inhabitants would remain quiet, and not oppose him. It had been generally anticipated that those villages would be the first to fall. But contrary to all expectation, Tiyary was invaded at another point; and all the rest of the district overrun and destroyed, while the valley of Asheta, where our mission-house was building, was spared. The inhabitants submitted to pay the required tribute, and received the Koordish governor who was placed over them. He took up his quarters, as I have already informed you, in our house, which he enlarged and fortified with towers, building with lime mortar, (which is necessary for strength and security,) whereas we had used only mud. Thus far the en-

gagement of the Koords with me was observed, if we except this last act of Koordish license, which in no way infringed the letter of their promise. This they kept, even to the preserving and restoring of some articles of personal property which fell in their way. The preservation of Asheta and its valley is attributed, by the Nestorian patriarch, to our mission-house, and the regard of the Koords for ourselves. This much is quite evident, that had our building been an occasion of the invasion, the villages that were spared, would have been the first to fall. But they were spared quite long enough to disprove, if such evidence were wanting, this absurd calumny.

These villages have now fallen; and with them some hundreds more of the Nestorian mountaineers. In my last, I think, I mentioned that there was evidence of a restless spirit in some of the Nestorians, which I feared would break out into rebellion, and bring down new calamities upon that unfortunate people. These fears have been fully realized. The high spirited Nestorians rose upon their new governor, killed some of his attendants, wounded him and shut him up in his castle, which he had just put in a defensible state. Some thousands of the Nestorians, it is said, speedily collected and were upon the point of taking the chief with all his party, when he, after gaining some time by parley, was relieved by an army of Koords sent for his relief by Bader Khan Bey, who had been reasonably apprized of the intended revolt, and had a force in readiness near the frontier. This was during the holy month of Ramazan, when the native fanaticism of the Koords was stimulated by their day fasts and night revels; and they were urged on to deeds of blood and carnage, scarcely equalled since the days of Tamerlane or Omar.

**Slaughter of the Nestorians—Plan of the  
Porte.**

The Koords first swept through the lately smiling valley of Asheta, destroying its populous villages, and, report says, sparing neither age nor sex. Our pasha assured us that he had certain intelligence that five or six hundred women and children were burned in the villages, after having been surrounded by the merciless Koords, and about the same number of the Nestorian warriors had fallen in battle. Later accounts say that more than a thousand men have been killed, including the remaining malek of

Tiyary, and other chief men who had escaped on the former invasion. It is to be hoped that these accounts may prove exaggerated; but we have them from such sources, Nestorian and Mohammedan, as leave no doubt that many, very many, have fallen. The malek above mentioned had escaped from the district to the borders of the pashalic of Mosul, where he was killed by the Koords of Nirwa, together with all his family and attendants. It was at his house that I first heard of the invasion of the Koords, previous to my departure from the mountains.

After the destruction of their villages, about eighty Nestorians fled to a cave on the borders of Bewer—a district subject to Mosul—where they were treacherously betrayed by the inhabitants of the district to their invaders, who came upon them in the night, and only two of their number escaped the massacre that ensued. Another report says that the Koords set fire to the cave, and that the number who perished was much greater than the above named; but I give more credit to the previous account, as having less the appearance of exaggeration. At the very best, the case is sufficiently bad; and as the enemy still remained on the ground, we cannot tell how much worse it may become.

It has been reported to us from a high source, that Bader Khan Bey and two other chiefs were about to enter the Nestorian country in person. But I can hardly perceive their motive for taking this course, unless they intend to carry their ravages into the smaller tribes, which submitted on the previous invasion, and escaped the general destruction that befell Tiyary and Diss.

There is positive evidence that the Koords were acting by orders of the Turkish authorities in the first invasion; but it is to be hoped that the Porte will not countenance the late wanton destruction of the poor Nestorians, notwithstanding the latter had given some provocation for the new invasion;—if an effort to resume their previous rights could be called a provocation. Previous to this, orders had been issued by the Porte for the release of the Nestorian prisoners; but it is to be feared that the execution of the order will now be delayed and perhaps finally evaded.

The following statements have a direct bearing upon the prospects and plans of the mission.

How these disastrous events will be

finally settled, and quiet and security be restored to the Nestorians, is a problem which I have not the wisdom to solve. The Porte, I understand, has privately intimated a desire that the Nestorians should remove to other districts of the Turkish Empire, alleging the difficulty of affording efficient protection in those wild mountains. This plan is favored by the French government, which is not without influence in such matters—if indeed it did not originate there;—a thing not very unlikely, considering the advantage it would afford to the ambassadors of the Pope, who might thus gain access to the Nestorians, and that mostly in villages which have already embraced the doctrines of Rome. But in relation to the success of this plan, there is at least room for doubt. The patriarch of the Nestorians, who has just left our room, is firm in the belief that no such general change will occur. Individuals and families have, however, already sought a home in places to which they had fled for safety; and no doubt the population of Tiyary and Diss, if not of the other tribes, will be greatly diminished in this way, as well as by captivity and death and famine. From this last cause, the suffering must be great during the winter, which is now setting in with growing inclemency upon the higher mountains. What will the poor Nestorians do? Surely such an appeal to our sympathy and prayers will not be in vain! Let their case be made the object of special prayer at the concert, and wherever God's children unite in the petition, "Thy kingdom come."

The papal Nestorian, who returned to his native mountains from the Propaganda, last summer, as an emissary of the Pope, has escaped to this city. The papists are on the alert to profit by the misfortunes of the Mountain Nestorians, and they are preparing to enter as soon as the first opening shall occur.

### Ceylon.

LETTER FROM MR. POOR, AUGUST 24,  
1843.

*Influence of Schools—Progress—The late Suspension.*

In compliance with the request of the Mission to Ceylon, Mr. Poor has reported the statistics of the Tamil free schools, as made up at the semi-annual examination held on the 30th of June.

The number of these schools, at that time, was sixty-four; the whole number of pupils was 2,630, of whom 1,687 were boys and 943 were girls. This report is accompanied by some general remarks which deserve the serious consideration of every friend of missions. Mr. Poor has watched the operation of the school system at Ceylon, to use his own language, "for the period of nearly a whole generation." His opinions, therefore, are entitled to that deference which long experience naturally inspires. He first advertises to the necessity of schools in heathen countries; to say that they are as necessary "as in Christian countries, and for similar purposes," he remarks, "is but a very partial statement of the case."

As messengers of the churches to the heathen, for the purpose of proclaiming the gospel of Christ, and for giving illustration and proof of the truth and excellency of Christianity, we have been able to devise no means so efficient for the furtherance of our object, whether we regard immediate or permanent effect, as an extensive establishment of Christian schools. This system of charity is so much in accordance with the new and surprising doctrines and precepts which we teach, that the most stupid idolater is able to appreciate our motives, and is compelled to pay a just tribute to this most benevolent exhibition of Christian principle. The entire system of schools is itself a proclamation of "peace on earth and good will toward men," which the wayfaring man, though a fool, may understand. As a means of access to the adult population, moreover, schools are an almost indispensable auxiliary to the missionary.

At most of our stations, we have succeeded in making the attendance of female children an indispensable condition of the establishment or continuance of village schools. Finding this to be practicable, and wishing to place the cause of female education upon a firmer basis than heretofore, we have reduced the wages of teachers in boy's schools fifty per cent, while we pay the same stipend for instructing girls that we formerly allowed to teachers of boys; hence it happens that at some of our stations we have more girls in the schools than boys. A few teachers have been either unable or unwilling to comply with the foregoing regulations, and, consequently, their schools have been dismissed; but a decisive advance has already been made in the system of village schools, and more especially in the all important branch of female education.

The attention of the reader is particularly invited to the following statements of Mr. Poor. The influence of the step which the missionaries were obliged to take, a few years ago, in consequence of the failure of funds, is destined to meet them, undoubtedly, for a long time to come. And there is not a little danger, judging from the receipts of the Board during the last few months, that the repetition of the same experiment will be forced upon this and other missions.

At different periods, the mission have felt constrained, in consequence of pecuniary embarrassments, and a failure of missionary strength, to dismiss many of their village schools. In some villages these schools have been successfully reorganized; but in many others, and even in some of the most populous and important, private heathen schools have been established, and things have settled down much as they were before the commencement of missionary operations. In all such cases, we are met by a formidable barrier to the re-establishment of mission schools. For though there are comparatively but few pupils in these schools, they are the children of the more influential inhabitants and more bigoted heathen; and having been forced into the habit of paying for tuition, parents prefer to continue the practice, rather than have their children again brought under the necessity of learning Christian lessons and attending church on the Sabbath. On the other hand, teachers, now dependent on the heathen for their support, must, in self-defence, oppose the establishment of mission schools in their vicinity. Hence it happens that in such places there is no female education; a majority of the children, being unable to pay for instruction, are growing up in ignorance; and the few who are, instructed are coming forward under heathenish and hostile influences. For one who has not made the experiment, it is not easy to conceive what it is to hold meetings and preach the gospel in such villages, compared, or rather contrasted, with villages where we have schools for both sexes, and are without a rival. The number of villages within our borders, now in this lapsed state, forms one of the most unlovely features in the present aspect of our mission. It is for the contributors to the funds of the Board to determine whether the number of the villages here complained of shall be increased, or whether we shall have the means of taking possession of them again as circumstances may allow.

### *Plan of the Mission.*

The general policy of the mission in relation to schools, is clearly exhibited in the following paragraph.

In the early stages of the mission, boarding schools seemed to be the only means which we could employ for rousing the attention of the community to the advantages of education, and for laying a foundation for such permanent results as the state of things in the country demanded. Heathenism was entrenched behind false systems of science, as well as of religion; and those who were leaders, and who held the ignorant multitude under their influence and control, felt themselves to be quite safe and strong in their own high places. But a change has come over the land in this respect, and several important objects aimed at by our free boarding establishments, both for males and females, have been happily accomplished. Although some things which were hoped for, have not been realized, there have been favorable changes which require important modifications in our plans. It is difficult to make a proper adjustment of our labors to the altered and continually altering state of things around us; and we may be in danger even of not keeping pace with the progress of change in the country. By concentrating our common boarding schools for boys at Tillipally in 1824; by substituting English day schools for boarding schools in 1833; by requiring the pupils in Batticotta Seminary to furnish their own clothing in 1841; by requiring all who should enter the Seminary from that time forward to give security for the payment of their board; and finally, by requiring, in 1843, boys in the English day schools to pay for tuition and books in part, we have gradually withdrawn from the free boarding system—a system which we could only introduce with great difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step towards placing the subject of education upon its natural basis—the voluntary education of children by parents and guardians at their own expense.

The last number of the Herald contains a brief notice of a very painful occurrence in the Seminary at Batticotta. This event, Mr. Poor remarks, has brought distinctly before the missionaries the important inquiry, “To what extent is it expedient to educate young men in the Seminary, any farther than the case can be met by cash

payment for board?” It is not intended, however, to bring into question the propriety of educating “a number of charity students, selected from the children of native Christians.”

The object of the remarks which I have hitherto made, is to show that while we are withdrawing from the boarding school system, having witnessed, to an encouraging degree, the accomplishment of the objects for which they were established, it is now time to enlarge our plans for imparting elementary Christian instruction to the masses of society, and also for the direct preaching of the gospel to all classes of both sexes. For this we are comparatively well furnished with Bibles, school books, and tracts; with native assistants of different grades; with some practical knowledge of the country and of the people, with chastened expectations as to obvious and immediate success; and in various respects we are better acquainted, than in former times, with the nature of the service to which we are devoted.

### *A School needed in every Village.*

The views of Mr. Poor are more distinctly developed in the following remarks.

We are now prepared to say, in conclusion, that *in every village throughout our field*, which can be stately reached by the missionary for the purpose of preaching the gospel—whether it be weekly, monthly, or quarterly—a *Tamil free school for both sexes should be established and efficiently sustained*. It should be established with reference to permanency, and in the hope and belief that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases, the Christian teacher required might be the schoolmaster himself, his place being supplied by another.

It should be kept in mind that preaching in Jaffna is no novelty; that the great body of the people have learned to understand and to reject the gospel, and wish to be let alone; and that the more influential classes of the community would prefer education without Christianity, if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth; the conscience of the people has, to an encouraging extent, been gained; and, in an important sense, the eyes of many are directed to the missionaries as friends and helpers who have it in their power to bestow upon

them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made, and great and well equipped should be the company of those who would go up, every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, must prove disastrous, whether we regard the state of things among the heathen, the Romanists, or Protestant Christians. It is for the Board, and for the Christian public in America, to determine to what extent men and money, faith and prayer, shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system for both sexes, co-extensive with stated village preaching.

The village school is as necessary, to say the least, to the native assistant as to the missionary. In his visits from house to house, he finds a difference between families which have children in our schools, and those which have none, as great as a Protestant minister would find between his own parish and an adjacent parish of Roman Catholics.

In a word, the village school is a fulcrum with the aid of which the combined powers of the missionary, and of his native assistants, may be made to bear advantageously upon the mighty masses to be moved; and, other things being equal, the result will be in proportion to the length and solidity of the lever applied. And now that the novelty and eclat of the missionary enterprise have, in a measure, passed away, nothing less repulsive than an allusion to the fulcrum and the lever should be held forth to those who are aspiring to the high honor of becoming master-builders, or co-workers, in the rising temple of the Lord God of Hosts in these high places of wickedness, where Satan has his seat.

#### LETTER FROM MR. SMITH, APRIL 6, 1843.

#### *New Regulation—Church—Excommunicated Members.*

THIS letter would have reached this country several months since, but for the loss of the steamer Memnon, on her way from Bombay to Suez, in which the first copy was sent. By the appointment of Mr. Whittelsey to the station at

Chavagacherry, the care of the church at Manepy has devolved on Mr. Smith. There were formerly two English schools at this station; but as the number of pupils has become considerably reduced, in consequence of the new regulation of the mission which requires each scholar to pay a small sum for tuition in advance, one of these schools has been suspended. The other has twenty-two pupils. "These have all paid their tuition money, amounting to thirty-six cents, for six months. At first, there was much opposition; but when the people found that there was no other way to obtain the benefits of the school, they sent their boys with the money. The school is now doing well."

Another rule, adopted at the last annual meeting, requires all persons in the employment of the mission to take their families to the house of worship. "This has produced some commotion at this station, particularly as there are many in the printing office, who have heathen wives that never come to the house of God." Another effect of the rule has been the dismission of four Tamil schools; one of these, however, has since been resumed, and the others may be opened again.

There have been no additions to the church during the last six months. There are a few who wish to be received, whom I meet every Sabbath after the sermon, and I hope some of them are really desirous of knowing and walking in the truth, but still I am in doubt; their minds are very dark. Condon, an excommunicated member of whom you have heard in previous years, has for the last year shown signs of penitence, and is very desirous to be received again to the church. The universal testimony concerning him, even among the heathen, is that there is a great change in his conduct. If he still continues in this way we shall probably receive him again. There is one thing in particular in his favor. He has no expectation of receiving any employment from us if he is restored.

Another case has occurred within the last year of quite a different character, a brief account of which may give you some light in relation to the nature of our work, and the materials with which we have to deal. The person to whom I refer is Chittambalem, who was formerly Mr. Hutchings's Tamil teacher. He was excommunicated from the church about three years ago for marrying a heathen wife, and performing heathen ceremonies. For a time his opposition was very violent, and he seemed to have taken to himself seven other spirits more wicked than the first, and was among the vilest of the vile.

About a year ago he had a quarrel with his wife, which resulted in their separation. Soon after this he rubbed off his ashes, and came to us with a very grave countenance, with great pretensions, moreover, of penitence for his past conduct and of his desire to return from his wanderings and live as a Christian. Unfortunately for him, he had informed some of the helpers that he was very desirous to obtain a situation as a teacher of one of the new missionaries. He did not, however, meet with a very favorable reception from us, as we had learned enough of his character to look upon him with suspicion. We gave him no encouragement that he would be employed, but improved the occasion to preach the truth to him, and show him his sins. Notwithstanding the cold reception we gave him, he continued his visits, and attended church on the Sabbath quite regularly for several months. He was, however, soon convinced that he could not succeed in deceiving us, and that there was no hope of his obtaining employment in the mission. His zeal, therefore, soon grew cold, and his penitence vanished; and now he is as zealous in his heathenism as ever. This is not a solitary case. We fear that there are more such who have not yet come to the light.

#### *Happy Deaths—Discouragements.*

But while some have drawn back, it may be feared, unto perdition, others have finished their course with joy.

Within the last six months three members of the church have died;—Nagunathan of Navaly, a Tamil free school teacher, Joseph, a fisherman of the same village, and David Kellogg, who had been employed for several years in the printing office. The school-master died in December, very suddenly. He was at meeting on the Sabbath, and the next Friday morning he was buried. He had been employed as a teacher for many years, and always sustained a very good character.

Joseph died in March. He had been a member of the church for seventeen years, and has always sustained a good character. Even the heathen say he was a Christian. He was fifty-five years old when he was received into the church, and never learned to read; yet he had a pretty good knowledge of the fundamental truths of the gospel. He was always very

regular in his attendance upon the means of grace. While he was able to walk he would not fail to be present at the quarterly communion, even when it was at the most distant stations. During the past year he was not able to walk farther than to this station—about one mile—and that but seldom. Though very feeble, his mind seemed fixed upon his heavenly home, and longing to be set free from the body of sin. The evening before he died, I called to see him and found him extremely weak in body, but strong in faith. That was Saturday night. Ere the dawning light of the Sabbath came, he had entered, we trust, upon an eternal Sabbath. Glorious must have been the breaking of that bright morn to his soul!

David Kellogg died on the 18th of March. He had been sick for many months. In his sickness he appeared to manifest a Christian spirit. He was so far from the station that I saw him but seldom. He was among his heathen relatives, and we did not hear of his death until the heathen ceremonies were performed, and his body prepared for the funeral pile. A relative of his told one of our helpers that he would not consent to have the body of his friend buried in a Christian manner, if the mission would give him a lack of rupees. If he was a true Christian those ceremonies cannot affect his state; but we are sorry that he could not have obtained a Christian burial.

Since the above was written, another church member has died,—Elizabeth, the sister of Joseph mentioned above, and the mother of Catheraman, one of our catechists. She was received into the church at the same time with her brother, and was then fifty years old. Though ignorant, she was, we hope, a true Christian. Her end was peace. She entered upon her rest on the Sabbath, one month after her brother's death.

One of the most disheartening obstacles to missionary success is the almost unconquerable selfishness of the heathen. From those even who professedly and really, it is to be hoped, belong to the household of faith, it is exceedingly difficult to eradicate this principle. "This kind can come forth by nothing but by prayer and fasting." Mr. Smith makes the following remarks respecting the natives in the vicinity of his field of labor.

Their views of the excellence of the Christian religion depend on the number of rix dollars received by those who are in our employment. If we had enough

of these to distribute, we could make Christians of this kind in abundance. I wish we could say that all who bear the name of Christians are free from this imputation. As I look at the field in which it is my lot to labor, a dark picture is presented to my mind. The more I become acquainted with it, the darker it appears. When I look at the character of those who profess to be Christians, and see how little they are influenced by Christian principle, and how strong their heathen principles and feelings still are, even after so many years of instruction in the principles of the gospel, I sometimes feel that it is all darkness. But in the midst of this darkness there is consolation in the thought that "the Lord knoweth them that are his," and he will bring them to the light, and will sustain his own cause, and vindicate his honor in the sight of the heathen. In these considerations I find encouragement to continue my efforts, even though the darkness increase, with the hope that ere long the clouds will vanish, and the true light shine.

**LETTER FROM MR. MEIGS, OCTOBER 3,  
1843.**

THE first missionaries to Ceylon sailed from this country in 1815. Mr. Newell had spent a part of the years 1813 and 1814 at Colombo; and, having become acquainted with the state of the Island, he recommended the occupancy of Jaffna, as the seat of a permanent mission. With the intention of joining his brethren at Bombay—**Messrs. Hall and Nott**—he embarked from Ceylon on the 28th of January, 1814. **Messrs. Richards, Poor, Meigs, and Warren** arrived at Colombo on the 22d of March, 1816; where, with the exception of Mr. Warren, they were obliged to remain for some months, on account of the monsoon. In September following, they removed to the field of their future labors.

Twenty-seven years ago, this day, I first landed in Jaffna in company with **Mrs. Meigs** and our dear departed brother and sister **Richards**. Mr. and Mrs. Poor preceded us a few days, and Mr. Warren arrived three months before from Colombo, to make preparation for those that remained behind. What changes have I lived to witness since that time!

Ten of our number have been called away by death;—**Mr. Warren, Mrs. Poor, Mr. and Mrs. Richards, Mrs. Woodward, Mrs. Winslow, Mrs. Todd, Mr. and Mrs. Perry, and Mrs. Minor**. And yet the

lives and health of many of our number have been remarkably preserved. Eight of those who originally came to Jaffna, and who have been, even the youngest of them, in the service of the Board for almost twenty-four years, are still alive, and most of them in the enjoyment of health, and able and willing to labor in the service of Christ. Almost six hundred members have been gathered into the church from among this people. Compared with the whole population of Jaffna, this is indeed a small number. But when we take into consideration the numerous and powerful obstacles to be overcome in converting the natives of India, the number is large, much larger than we expected to live to see when we first came to this land. It was then confidently asserted and firmly believed, both by natives and Europeans, that no persons of good caste would ever disgrace themselves by becoming Christians; but these individuals neither believed nor regarded the power of God, nor the promises of our blessed Savior. True, the work is difficult, and the progress slow, and the number of real conversions has been small. Yet God has made bare his holy arm, and displayed his glorious power in the sight of the heathen and in the sight of unbelieving Europeans, by causing some to forsake their abominable idolatries, and to become the humble worshippers of the living and true God; thus causing all who love him to rejoice, and covering the faces of those false prophets with shame and confusion. To his great name be all the praise.

It would be impossible to enumerate all the blessings that we have received from our Heavenly Father during this period; I shall not, therefore, attempt it. One of the greatest is, that we have been enabled, in so good a degree, from the commencement of our mission, to live together in love; to see eye to eye; and with united strength to engage in the great work to which we have devoted our lives. Much of our success is, in all probability, to be traced to this fact. When a contrary spirit prevails, that union of prayer, of hearts and of labors, which are so essential to a real revival of religion, cannot be expected. But we have seen enough of a contrary spirit in ourselves to humble us before God, to lead us to watch and pray, and to feel with peculiar force that beautiful sentiment of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Having long seen and felt the great importance of this

spirit among missionaries, I delight to bear testimony to this point, in the hope that others may be benefited also.

Since the departure of Mr. Eckard from Ponderipo, the care of that station has devolved upon Mr. Meigs. As he is unable, however, to preach there on the morning of the Sabbath, in consequence of his engagements at Batticotta, Messrs. Cope and Wyman alternately perform that service. The congregation at Batticotta varies from 350 to 400. "I find, however," says Mr. Meigs, "that our neighbors who are unconnected with the mission, are not so willing to attend church on the Sabbath, as they were ten years ago. They now understand our object and keep aloof from us. They say that our religion is good, but it is too strict for them." "I continue my system of village preaching, and commonly obtain a good hearing. I feel quite at home in preaching the gospel to these little companies of immortal beings." A part of the duty of the native assistants is to go among the people as vendors of tracts and portions of the Bible; and those who can read, and who, at the same time, desire to receive a tract or book, are supplied from the little store of these native assistants.

In this way some knowledge of the gospel is widely diffused among the people. Still, many circumstances have occurred since my return to Ceylon, which have greatly diminished my confidence in our native agents, both in respect to their fidelity and the amount of good which we expected to accomplish by their instrumentality. The truth is that the people are not yet prepared to receive them, and to appreciate the labors even of those who are faithful. Some of them, the people see by their conduct, are hollow-hearted, and serve us merely for the sake of their wages; and being habitually suspicious of each other, they easily persuade themselves that none of our native assistants act from any higher motive. Hence I have come to the conclusion that I must do more preaching myself, and depend less upon our native assistants than I had hoped to do. It is truly painful to come to this conclusion. But stubborn facts have forced it upon me. Our prospects of raising up efficient and faithful native preachers, in any considerable number, is by no means as fair as I expected it would be. The time will come, I confidently believe, when we shall be able to carry out this plan; but it has not come yet. We must labor and pray and wait, in faith and hope, until the time arrives. The impossibility of finding efficient and faithful native

assistants is, undoubtedly, one great reason why the work of conversion is so very slow in India. Some of those now employed are, it is to be feared, wholly unworthy of the office they sustain.

The following statements will be read with sorrow and disappointment. Still it is desirable to know the truth and to form our plans accordingly.

While in America, I was frequently requested to give information respecting the character of our native converts. I then endeavored to give the dark as well as the bright side of the picture, to state their defects as well as their excellencies. I stated honestly the convictions of my own mind respecting them. I wish now, however, to say that a more minute and careful examination of the subject, together with a knowledge of many facts which bear upon the point, have led me to form a less favorable opinion as to the sincerity of many of them than I formerly entertained. Even those who are truly converted, have many and great defects of character. Instead of being born into the kingdom, as it were, mature Christians, they remain mere babes in Christ. And I apprehend, from what I have seen and heard, as well as from the nature of the case, that this is true of converts from heathenism in every part of the world. Judging from what I heard and saw during my visit to my native land, I think the views of many of the friends of missions there need to be corrected on this point. They seemed to suppose that converts from among the heathen, as they emerge from the midnight darkness of paganism into the glorious light of the gospel, will see the truth more clearly, love the Savior more ardently, and walk more consistently than converts in Christian lands. But stubborn facts completely falsify this expectation. Their former habits of sin—habits in which they have been trained from infancy—are not easily overcome nor relinquished. They are still in the midst of the heathen. They are compelled to breathe a polluted atmosphere. Powerful temptations to sin beset them on every hand. There is no high standard of piety around them. In short, the difficulties and dangers of their situation are immense, and they can hardly be appreciated in a Christian land. We are certainly disposed to make all due allowance for the defects of character which we witness in our church members. Still, we wish you to know that there are defects, great defects. It is certainly

important also that correct notions should be formed upon this subject by all who love the cause of missions, and pray for its success. Let such earnestly remember our native converts, as well as ourselves, in all their supplications at the throne of grace, and especially when they meet together to pray for the cause of missions on the first Monday of every month.

It is as true now as it was in the days of the apostles, that "the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The history of the individual mentioned below might be adduced, it would seem, as an illustration of this sentiment.

A few weeks ago, as I was walking out in the afternoon to one of my school bungalows to preach, I met with Edward Warren 2d. I have not seen him before for five or six years. He walked with me for some distance, and I had a long and interesting conversation with him. I reminded him that I was going to preach at the bungalow within a few rods of which he was born; that I attended upon his parents when they were sick and died of the cholera; that I took him when a poor little orphan boy, and cared for him as if he had been my own child. I told him of the kindness and attention he had received from the missionaries, and what a debt of gratitude he owed them, as well as his kind benefactors in America, for all the money and labor and solicitude and prayer which they had bestowed upon him. When I reminded him of these things his heart was considerably softened. He acknowledged the justness of my remarks; he said that his conduct in forsaking the missionaries and the cause of Christ was very ungrateful. When I pressed the subject he said, "I know that the Bible is true. But what shall I do? I am not employed by the missionaries. I have married among the heathen; I live among them, and to please them I must conform to their customs." I solemnly warned him of the consequences of his conduct, and told him that I feared he had sold his soul for the dower which he received with his heathen wife. He said, "Perhaps it may be so. But what shall I do?" He promised to call and see me; he said he had not hitherto called because he was ashamed to do so.

Some of our severest trials have arisen from the conduct of young men of this class. Both the Warrens were persons

of great promise; we had high expectations respecting them; but they fell into the snare of the devil and his agents, and will, I fear, be ruined.

### Madura.

LETTER FROM MR. CRANE, OCTOBER 11, 1843.

### Schools—Neighboring Villages—An Oracle silenced.

MR. CRANE was formerly stationed at Dindigul; within the last few months, however, he has taken the place of Mr. Ward at Madura. In giving an account of his labors, Mr. Crane first speaks of the Female Boarding School. This was commenced nearly three years ago. From the beginning it has been obliged to meet those obstacles to its successful operation which are so common in India.

One or two occurrences will suffice to give you some idea of the difficulties against which we are called, not unfrequently, to contend. Not many months ago, a girl was placed in the school by her mother and a man pretending to be her step-father. The child had been there only a few days, when the man came and begged the privilege of taking the girl to his house for an hour or so, that she might enjoy with them a nice dish which they had just prepared. Permission was given accordingly; but he did not bring her back as he had promised. The next day it was reported that they had sold the girl and her infant relative—a child not more than a month old—for fourteen rupees, to be trained up as dancing girls,—a thing of common occurrence in this country. Sad to relate, the report, on inquiry, was found to be true. The family immediately left the place, and have not been heard of since. Are not the tender mercies of the heathen cruel?

Another case occurred but a short time since. A woman brought her little girl to the school. The child manifested an unwillingness to stay; but the mother urged us to take her to the school-room, and see if she would not mingle with the scholars, and soon become satisfied. We did so, and the child appeared to be happy in her new situation. But she had not been in the school more than a week when her mother came and clandestinely attempted to take her away. Upon being discovered in the attempt, she offered a

very foolish apology for wishing to remove her child, and promised to return her in a few weeks. But the real cause was the opposition of her friends. Some of them persuaded her that if she left her daughter in the school, she would never be able to get her again; the missionaries would keep her, or sell her, and make gain of her, etc. Persuasion was out of the question. She heeded not our arguments, but took the girl and went away, rejoicing, doubtless, that she had been so fortunate as to embrace again her child, saved from slavery or something worse.

Mr. Crane has ten native free schools under his care. The pupils are required to attend church on the Sabbath, and visit the mission premises, once a month, for examination. Statements like the following, which, fortunately, are coming to us more and more frequently from the missionary field, should incite us to redoubled effort in the work of evangelizing the nations.

Another field of labor, and one of considerable promise, I think, is found in several villages in this region, where there is an urgent, and, apparently, a sincere desire on the part of a portion of the inhabitants to know what Christianity is. Having heard something of "the new religion," as they call it, they wish to become more fully acquainted with it, and if it prove to be good, as they think it will, to embrace it. I have on my list six or eight villages of this character, lying within a circuit of from three to ten miles. Their desire to embrace Christianity is not altogether new, they have talked about "the new religion" for several years past; but never till lately have they brought their inquiries to a definite point. Perhaps they have never felt quite prepared to break through the barriers that opposed their embracing Christianity. But the time of deliverance appears to be at hand. They now plead for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but wish to embrace it. I do not mean to be understood as saying that whole villages, except in one or two instances, wish to become Christian. The inquiries on the subject are as yet confined chiefly to a certain class of men occupying, in most cases, a separate portion of the village. They are cultivators, though not owners of the soil, and of course are in rather indigent circumstances. They are not able to do much toward supporting the propagation of the

gospel; yet they have showed a willingness to do what they can to introduce a system of education among themselves.

In one village they have in part erected what in this country we call a school-house. It may not have cost them more than three or four rupees; still it is as much for them as the building of a school-house, worth as many hundred dollars, would be for the inhabitants of many wealthy villages in America. I have four schools in these villages, distributed in places where the call seems to be the most urgent. These are entirely distinct from the circle of schools near the station, and are conducted differently, according to circumstances. The teachers employed are the best that we can find among their own class, who are willing to renounce idolatry and embrace the truth. But before engaging as teachers, they are required to spend some time on the mission-compound, to receive special instruction in the rudiments of Christianity. And where there is a sufficiency of men, two are attached to a school that they may alternate, every half month, in teaching the school and in receiving instruction on the compound. Whatever may be the result in this department of labor, we cannot but feel that it is one of great importance, and demands our attention. There appears to be a general movement among this class of people. Those of whom I speak make every concession we can desire. They promise to follow the instruction we may give them, and obey the word of God, so far as they understand it, entirely forsaking the worship of idols, and relying wholly on the Savior whom the Bible reveals.

I cannot forbear relating an incident which occurred a short time since. A young man called at my room for books. On inquiry, I ascertained that he belonged to one of the villages above alluded to. I gave him a gospel and a few tracts, with a charge to read them to such of his friends as were unable to read for themselves. He promised to do so, made his salam, and went his way. About a fortnight afterwards he came again, apparently somewhat alarmed at what he supposed to be the result of his having received and read the books. His father was a fortune teller and worshipper of the devil. But he declared that since reading the books the devil refuses a response to all his inquiries. On one occasion two men came from another village to consult the oracle; but, though importuned, it gave no response. At length the man besought his swamy to

let him know if ours was the true religion; but he answered him not. The man in despair hung up his instrument, (a small tom-tom of peculiar construction,) in which his swamy is supposed to reside, and through which, when beaten on one end by the palm of the fingers, he speaks. He said it was now fifteen days since the oracle had hung useless in the house. The rats, moreover, had committed some depredations on it, which was an unusual thing, and a sign that the god had left it. I asked him to call his father and bring the forsaken instrument with him. He did so; and, with his tom-tom, he brought his beads, etc., and gave all up as being quite useless to him. I also asked him for his head-dress—a bit of coarse yellow cloth which he readily delivered to me. Thus stripped of his accoutrements, he went, at the suggestion of some one present, to a tank, a few rods from the house, and cleansed his body of its outward impurities; after which I placed on his head a decent white cloth, in the room of the one I had taken, and he went away clothed, if not in his right mind. Thus far he promises well; and the son, at the solicitation of his father, is learning the Scriptures daily on the mission premises.

### Sioux.

LETTER FROM MR. RIGGS, NOVEMBER 18,  
1843.

#### *Traverse des Sioux—Lac Qui Parle.*

It will be remembered that Mr. Riggs has recently commenced a new station at Traverse des Sioux. This place is at the head of boat navigation on St. Peter's River, seventy-five miles from its junction with the Mississippi, and about one hundred and twenty-five miles below Lac Qui Parle. There are some thirty or forty Indian lodges collected in one village which present, in many respects, an interesting field of labor. Mr. Riggs arrived at Traverse des Sioux on the 20th of June. He found the Indians in a state of mind very unfavorable to missionary effort. This was owing to a variety of causes, such as the non ratification of the treaty made with them two years ago, their poverty and consequent sufferings, their quarrel with the Ojibwas, etc. The prospects of the station, it will be seen, have very much improved since that time.

A calm has succeeded to the storm that passed over us last summer. For a while it appeared as if we might be

obliged to retreat. As there was a concerted plan, proposed to the Indians by white persons on the Mississippi, to drive all the missionaries from their country, their success here would have been the signal for more vigorous efforts on the part of the opposition at the other stations. But God makes the wrath of man to praise him and the remainder thereof, or what will not answer that purpose, he restrains. So he has done in this case. Those Indians who opposed our commencing a station at this place, with so much zeal last summer, have been here but little for the last two months. During this time, not a dog has moved his tongue against us. Sleepy Eyes, the acknowledged chief in this part of the country, who lives some distance above this, was here frequently during the rice gathering, and brought us ducks, etc. He has always been our friend, but has not as much energy as would be desirable.

Great Walker, who is next to him, and lives here, has lately begun to take lessons in reading, and promises to exert his influence in favor of education. Although but few of the Indians have been at home, we have had a small school for five weeks past. What will be the state of feeling among them, and their disposition to listen to instruction, when they return for the winter, which will be in two or three weeks, we cannot foresee. Our prayer is that their hearts may be disposed to seek after the truth.

The letter of Mr. Riggs contains the latest intelligence respecting the station at Lac Qui Parle.

The late opposition manifested against the missionaries at Lac Qui Parle, and the order which came from some of the principal men to the missionaries to leave, have had a good effect upon the church, as I learned not long since, from one of the native members. There has been much backsliding, and some falling into sin during the past year. God has used the opposition of the heathen party as one means of alarming them, and thus bringing most of them to repentance and a public confession of their sins. Sabbath breaking had become a very prevalent sin; indeed it is one to which they are peculiarly exposed, as well from the circumstances which surround them, as is consequence of their former habits. It requires the strongest power of example as well as precept to impress upon Indian minds, who have been trained up, physically and morally without a Sabbath, a feeling of sacredness for that

day. And when traders, especially in their journeys, disregard the Sabbath, when steamboats ply on that day as well as others, with professing Christians on board of them—which facts cannot be kept from the knowledge of the Indians,—it seems almost impracticable to enforce discipline upon them. In a few instances, some of our own number have travelled on the Sabbath; the circumstances were thought to be such as to make it necessary; but it has had a bad influence upon the Indians. It has generally been thought impracticable to rest on the Sabbath, or to obtain passage in a boat that would not be out on that day, between Prairie du Chien and Fort Snelling, in coming up the Mississippi. Even this last spring, a professor of religion, who is engaged in the lumber business on the Saint Croix, tried to persuade me at Galena, that if we waited for a boat that would not be out on the Lord's day, we might have to stay all summer. But he was mistaken; we only waited two weeks.

#### New York Indians.

##### LETTER FROM MR. ROCKWOOD, JANUARY 8, 1844.

MR. ROCKWOOD's field of labor is among the Tuscaroras. The number of church members at that station, prior to the accession mentioned below, was about fifty. The interest recently manifested in the temperance reformation by the Indians at Tuscarora is peculiarly gratifying.

There have been some interesting and encouraging events here recently, and they have caused us to rejoice, and to "thank God and take courage." Meetings have been held more frequently for a few weeks past than usual. Some time in November, we commenced neighborhood meetings on Thursday evening of each week; and although the travelling was extremely bad, and the evenings were dark, we sometimes had a respectable number present. About the same time I commenced visiting from house to house, as often as I could get my interpreter to accompany me. After about four weeks, we commenced a series of evening meetings in the meeting-house; these we continued ten evenings. On these occasions there was apparently considerable solemnity, and we trust the Spirit of the Lord was with us. A few hope they have passed from death unto life. Six united with the church last

Sabbath by profession; two of them were excommunicated two or three years since.

There seems to be a greater degree of harmony and good feeling among the members of the church than I have ever observed before. May the blessing of the Lord still continue!

About the first of December, the Indians held their regular quarterly temperance meeting. On this occasion they voted to hold temperance meetings every evening during the last week of the year, commencing with Christmas evening; also to have a temperance celebration on New Year's day. This series of meetings might be called "a protracted temperance meeting." A great degree of interest was excited; the meetings were well attended; and many spirited and stirring speeches were made by several of the chiefs and warriors. New Year's day was an occasion of great interest to the Tuscaroras. It was the first of their temperance celebrations; and I have never seen such a "turn out" as there was then.

##### LETTER FROM MR. BLISS, JANUARY 18, 1844.

MR. BLISS is stationed at Cattaraugus. Some political changes are taking place among the Indians on this Reservation which will probably exert a favorable influence upon their moral and social condition. "The chiefs in a general council, last week," says Mr. Bliss, "resolved that they will have a constitution and a written code of laws; that they will lay down their authority as chiefs, and let the people choose their own rulers. Ex-governor Seward, in connection with a Committee of Friends and an Indian Committee, is expected to propose the constitution during the approaching spring." The emigration party profess a desire to regain the confidence of the nation. Several of them are also anxious to be restored to the church.

There are several things worthy of notice in a religious point of view. One man and his wife have been restored to the church; they renewed their covenant on the first Sabbath in this month. Two young women were received at the same time on profession.

One of these young women has had a very singular history. Her name is Elizabeth Hough, or, as she is generally called, Betsey. Her father was a native of Germany. He was brought to this country in childhood; afterwards he married a Dutch woman, and lived on

the Genesee Flats, on the farm of Mary Jimeson, the old white woman. Her father was a member of a Presbyterian church for a while; but he was afterwards a backslider and a drunkard. He became temperate and hopefully penitent before his death, which event occurred when Betsey was quite young. Her mother was poor, and had two or three young children to support by her own industry. These of course had but poor advantages for obtaining an education. While they remained at Genesee, a Sabbath school teacher from Perry sometimes went into the neighborhood, and taught them. Betsey, therefore, was able to read the Scriptures, though very imperfectly. They lived among Indians of the most ignorant and degraded character. They removed to this Reservation, with several Indian families, about ten years ago. The children grew up perfect pagans. Betsey in particular was fully initiated into all the rites and ceremonies of the pagan worship. Indeed she became one of the principal cooks in preparing feasts, and was a leader among the women. She conformed to their customs in nearly every thing, and was a great favorite throughout the pagan party. She knew every family on the Reservation,—their Indian names and their English names, so far as they have any. For several years, she has been an occasional hearer of the gospel. She has been growing serious for two or three years. Sometimes she has been partially convicted of sin, and has begun to think of abandoning the pagan party. For a year and upwards, she has forsaken their dances, has attended meetings constantly, and has been growing more and more decided in her course.

Her union with the church has produced great excitement and commotion among the pagan party. They are holding a dance this week; and their leading ones visited Betsey, three or four days in succession, to know why she has forsaken them, and to see if she cannot be induced to return. As her mother is now dead, and she has no home, she lives with us and assists us in the domestic department, and also interprets for Indians who wish to converse with us. As she is rather a favorite with all the Indians, many call to visit her; this affords us rare facilities for reaching the pagan mind, and enlightening them in relation to the gospel.

I have recently had two opportunities of preaching in the council house to large audiences. One was a special ap-

pointment on the Sabbath. More than a hundred were present, including nearly all the chiefs of both parties, and many other leading pagans. The other occasion was on new year's day; nearly three hundred were present. We have full meetings on the Sabbath when the travelling is comfortable, and there seems to be a growing interest on the subject of religion. There are two or three who have offered themselves as candidates to unite with the church. Scarcely a pagan can be found, at the present time, who will deny that the gospel is "good." But they try to prove that their religion, faithfully and conscientiously observed, is equally good for them. The Indians are generally disposed to stand on the ground of their own works for salvation; it is very difficult to drive them from this ground.

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**LETTER FROM MR. HALL, JANUARY 6,  
1844.**

THE field of labor assigned to Mr. Hall, is the Alleghany Reservation. There seems to be an increasing willingness on the part of the Indians to hear the gospel; this fact accounts in part for the opposition which Mr. Hall has described in the present communication.

Two persons have recently been added to the church by profession; God has also been pleased to encourage us with one interesting case of hopeful conversion, thus giving us fresh inducements to untiring effort for the salvation of the most abandoned sinners. New instances of conversion do not occur as frequently now as they did last year at this season; but I cannot say that the state of mind, either in the church or out of it, is less interesting or less hopeful than it was then. During the fall and winter, I have preached at Coldspring, Sabbath evenings; this I have never been able to do before. Several pagans there have regularly heard the gospel at these meetings, and express strong fears that it is true. Some of the chiefs undertook to frighten me from preaching there by threatening to make me pay for living upon their land. Governor Blacksnake has even intimated that my going into pagan neighborhoods to preach the gospel, is a violation of an agreement between you and him, in which you promised, as he says, in no way to disturb him or his party; but I knew very well that whatever you may have said, you did not intend to convey any such impression

with regard to my labors here. Finding themselves unable to hinder me from preaching, they endeavor to hinder the people from assembling at the place of worship; but it appears to me that all their clamor against the gospel only makes the people the more anxious to hear it; and I think there is some evidence that the Lord is leading the pagans to see that they are without God and have no hope, and must be until they embrace the gospel. May the Lord hasten that longed for day.

### Abenaquis.

LETTER FROM MR. OSUNKHIRHINE, DEC.  
20, 1843.

MR. OSUNKHIRHINE has encountered not a little opposition from the Romanists; the priests are very active in preventing, as far as possible, the spread of spiritual Christianity among the Indians. Some of their devices are mentioned in the following letter.

I am sorry to inform you that a member of the church, whom we received at the last communion, departed this life two or three weeks ago. I am sorry only because he has continued with us for so short time; but I am happy in the belief that he died a peaceful death. I think I have reason to believe that he was truly renewed by the Spirit of God. He had true faith and true love to Jesus Christ, in whom alone he trusted for salvation. The priests and others tried hard to bring him back to the Roman Catholic church; but it was all in vain; the Lord proved

himself stronger than all of them. When the priest saw that he could do nothing to bring back this man to his church, he commanded his people not to go and see him; "for," said he, "you can do no good to him, his case is hopeless." When the man died, the priest told the Roman Catholic Indians that they must not attend the funeral, saying to them that if any did attend, it would be the same as going with him a part of the way towards hell; "for I am sure," said he, "that he has gone to hell." But these threats did not stop all the Roman Catholic Indians; for the relatives of the man, and some others, came to hear the funeral sermon in our church, and were with us through the whole service.

The declaration of the priest that the man is gone to hell, does not strengthen his cause at all; it only weakens it. The relatives of the deceased are touched very much. They say, "How can the priest know that this man has gone to hell? Is it because he believed in Jesus Christ as revealed in the Scriptures? Is it possible that a man will go to hell because he believes the word of God? This cannot be true." A brother of the man who died—the only remaining brother—seems to be awakened. I think he will follow the example of the deceased in leaving the errors of popery, and embracing the faith of Jesus Christ; for he continues to hear the gospel in spite of the priest, and also reads the Bible himself every day. He went to a Protestant French school one summer, and he has learned to read very well; he is able to translate what he reads into the Indian language for the benefit of others.

### Proceedings of other Societies.

#### Foreign.

##### FRENCH MISSION IN SOUTH AFRICA.

It is extremely gratifying to observe the zeal which the Protestants of France are bringing to the missionary enterprise. The French Society of Evangelical Missions has been in operation about twenty years; and though its resources, compared with other societies, are few, it has already become an efficient institution. The attention of this Society has been directed, more particularly, to Southern Africa. In the last annual report, this mission is represented as being in a very prosperous condition.

The following extracts, translated from the Journal des Missions Evangéliques, will show the progress which the gospel is making in that interesting portion of the missionary field.

#### Progress of the Gospel at Bethulia.

The first of these extracts is taken from a letter of M. Pellissier, under date of November 8, 1842. The reader will not fail to notice and admire the liberality of these impoverished Africans.

The Lord has granted me the privilege of baptizing fourteen adults, after they had satisfied me, for more than a year, of their knowledge and their faith. This interesting ceremony took place on the 30th of October last, in the midst of a

silence and attention which were truly remarkable. The neophytes entered into their engagement to serve the Lord, in the presence of a large assembly. On this solemn occasion, many were dissolved in tears. Many came to me, on the following day, to inquire what they must do to be saved. Touching spectacle! Would that you could have been in the midst of us, to be spectators of the conversion of these poor pagans, who, but a few days ago, were living without God and without hope in the world! They would have blessed you, because you were moved with compassion towards them, while they were in ignorance, and sent them the inestimable treasures of the gospel; and you, in your turn, would have experienced an inexpressible delight, in seeing your labors crowned with such gratifying success. No; it is not in vain that our brethren in France have made their sacrifices to send the word of life to the poor Bechuanas. The latter have not proved themselves unworthy of the kingdom of heaven; your messengers of good news have found access to their hearts. A vast field opens before us.

Were you to transport yourselves for a moment into the midst of us, what joy would you experience in seeing these dear children of the gospel! Their simplicity would delight you. With them there is nothing artificial. They talk just as they think. Every one speaks in the presence of his brethren, precisely as he would speak were he alone. As they are still in their infancy, their judgment and their discernment have received but little exercise. Naturally destitute of ideas of time, it is not uncommon to see them committing anachronisms which would be unpardonable in Europeans.\* They are better Christians than historians. Their faith is solid, and their piety sincere. The more they are enlightened, the more conscientious do they become. Being afraid to deviate from the requirements of the Holy Scriptures, they often question me respecting the details of their conduct. In short, they are tender lambs who must be fed with milk. Nevertheless, many have firmness, as the following instance will show.

Since Sétré, who has been recently baptized, has professed to belong to Christ, his faith has been continually put to the trial. All who were his friends in his state of ignorance, have turned against him. His nearest relatives have shown themselves the most exasperated. They have resorted to all kinds of expedients to withdraw him from the gospel. "Do you wish," say they, "to do better than your ancestors and we have done? Do you leave us because you despise us? Renounce not the national customs in which you have been educated. You make us ashamed before all who know you." Unable to move him by words, they have wished to proceed to overt acts. They have threatened to take away his wife. Her relatives, at the instigation of his relatives, came more than forty leagues for the purpose of carrying off their daughter, unless he should renounce his new opinions. Disarmed by his discourse, full of sweetness, they returned without executing their plan. His wife, instead of taking his part, has joined his enemies in persecuting him. When he wished to solemnize their marriage in the church, she and all his friends opposed it with all their might. Sad and disturbed, he comes to me to know what he shall do to comply with the will of God. In the midst of these difficulties, he does not permit himself to

be discouraged; he goes forward with a firm step. He is ready to sacrifice all that he has for the love of Christ.

The collection made among our Bechuanas for your society, will prove to you, better than words, that the work of the Lord is making progress. The sum contributed amounts to 607 francs. That which we send you, receive as the widow's mite. Our Bechuanas are generally poor. The majority of them frequently have not one meal a day. The drought has been so severe during the past year, that many of them have seen themselves stripped of the means of subsistence. Their gardens and their fields of grain have failed them. In consequence of a scorching sun, which has dried up even the last blade of grass, many of their cattle have died of hunger. The locusts—one of the greatest plagues which God sends upon the inhabitants of South Africa—often become, in the time of famine, a means of subsistence for the Bechuanas. When our Christians give, therefore, they take from the necessities of life; they contribute, however, because they have learned that it is one of the most sacred duties of the Christian, to aid in the advancement of the kingdom of God in the world. These children in the faith, whom you have begotten, and who bless you for the spiritual possessions with which you have enriched them, seek also to raise up for themselves a posterity, by their prayers and their offerings.

#### *Incidents at Mekuatling.*

A letter of M. Daumas, whose station is at Mekuatling, has furnished the following extracts. It was written in October, 1842.

The epidemic which has caused us so much anxiety, for some months past, and of which I came very near being the victim last year, has had a very happy issue. It has pleased the Lord to deliver us from our distress, and to lift upon us the light of his countenance, which is the fulness of joy. The trial through which he has thought proper to make us pass, although severe, has contributed to disclose to the pagans, in a visible manner, the consolatory power of the gospel. Those whom the Lord has taken to himself, have departed with the hope of a blessed immortality; they exhibited, moreover, in the presence of death, a serenity worthy of the children of God. Those who have survived, were examples of resignation during their long sufferings, and showed that they did not rebel against the will of their Heavenly Father.

John Noga, as soon as he was restored, came to converse with me respecting his experience during his sickness. Among the first words which he addressed to me, were, "You have often told us that the Christian is sustained from on high in his sufferings. Although I believed what you told me, it seemed to me very extraordinary; but now I have no doubt as to its truth. I have endured as much as a man can endure; but my sufferings were as nothing; I even experienced, at times, a pleasure which it is impossible to describe; I felt that he who was smiting me, did it for my good, so that I found all my delight in prayer and communion with my Savior." As soon as his strength permitted, he spoke of his hopes to those who came to visit him, closing his conversations, generally, with prayer. The relatives of his wife, who reside at a considerable distance from this place, having heard of his sickness and confidently expecting his death, came hither with the hope of appropriating to themselves, according to the custom of the country, his

\* None of the natives of South Africa take the trouble to reckon up years. They live and die without any idea of the time which they have spent in the world.

property, his wife, and his children. They were disappointed in finding him alive; nevertheless fear kept them at a distance from him. They greeted him from the door, and addressed a few words to him. John conversed with them respecting the source of all his joy, and persuaded them to enter that they might bow with him before Jehovah; as soon, however, as the prayer was finished, they departed, and have not been seen since this interview.

Anne Ketla, conversing one day with my wife, remarked that during her sickness she had been exposed to great conflicts, and that she felt herself, at times, weighed down by an almost insupportable burden. In this state she prayed to God, and poured out her soul before him. The Lord, who had hid his face that he might afterwards show her his tenderness and love, infused into her anguished heart the balm of his consolation, so that she experienced an indescribable pleasure. Death, which had before appeared to her the king of terrors, became a messenger of good news. She could have wished, like Paul, to depart from this life that she might be with Christ; to her this seemed preferable to a prolongation of her days in this miserable and sinful world.

I ought not to close this communication without saying a word to you concerning Mamoleko, the widow of whom I wrote in my last journal. As soon as her husband's death was rumored abroad, all her relatives precipitated themselves upon the station, like so many eagles, to divide the property of the deceased, take his wife, whom one of them proposed to marry, and his children, whom they were about to reduce to a species of slavery. In these trying circumstances, Mamoleko exhibited a degree of firmness and a presence of mind which makes us admire the power of the gospel. At first they endeavored to prevail upon her by mildness; they tried to insinuate themselves into her good graces by flattery; they told her that if she lived alone at the station, she would be obliged to suffer much, as she would have no one to take care of her cattle; they said that she ought to follow them, in which case she would want nothing, but be like their own children. Knowing too well how much these promises were worth in the mouth of pagans, she declared to them, among other things, that she was a Christian; that she could not consent to live with them; that they did not understand and could not offer to her the consolations which she needed. Upon this, they threw off the mask, and behaved toward her in the most unbecoming manner; they treated her as if she had been mad. They would have beaten her, had not they been afraid that they should pay for their audacity. Mamoleko replied with calmness that, having renounced paganism, she would not consent to leave the station, where she could enjoy the society of her brethren and sisters in Christ, together with the instructions of the missionary. Poor woman! When she found herself in the presence of her persecutors, she had a presence of mind and a firmness which were astonishing; but as soon as they had departed, her trials seemed to overwhelm her, and she dissolved in tears. The storm, however, has passed away, and she is now tranquil and happy in the company of her children.

Among the conversions which we have been lately permitted to see, there is one which has particularly surprised and edified us, as it has set before us the immense riches of the love of Christ for poor sinners. It is the case of a man, named Mokao, who has lived, for some years past, in the neighborhood of Thaba-Bossiu, about ten leagues from this station. Having learned that the missionaries healed the sick without asking

any compensation, he brought his wife to us that she might be placed under medical treatment. Our efforts were crowned with success; after a while she was restored to health. During this period, the woman heard, with uncommon attention, the words which I felt it my duty to address to her respecting the salvation of her soul. The Lord in his mercy was pleased to cause the good seed in her to germinate. She received the precious gift of faith, and she devoted her heart to the service of Him who gave himself a ransom for sinners. From that moment, all her desire was to live and die at the station. But Mokao had very different intentions; as soon as he perceived that the health of his wife was entirely restored, he began to make his preparations to return to his former residence. In his wife, however, he found an opposition which he was far from anticipating. To induce her to yield the point, he departed twice with his cattle; but he did not succeed in his design. Although he admired, in some sort, the disinterestedness of the missionaries, he found their instructions too exacting, and he preferred the liberty of the desert to the discipline of the station. Forced to dwell here, however, willing or unwilling, he did every thing in his power to harrass his wife, and oblige her to abandon our establishment. His hostility to the gospel and to Christians was almost without a parallel. For two years he did not place his foot within the house of God. Whenever he had an opportunity, he united with our enemies in ridiculing the gospel. One day he said to the chief Mohtsane, "These new things are very well for the young people; but as for us, let us cleave to our old customs. Let them alone; they will soon get tired of the new way, and join us." Upon another occasion, he was in the field which is used for pasturing the flocks of the station. A conversation ensued among the shepherds, the most of whom were pious. Mokao, hearing them converse about religion—a subject of all others the least agreeable to him—began to revile them. He then took his javelin and threw it into the air a number of times, saying to those who were with him, "If there is a God, let him seize my javelin, and I will believe in him."

Some time afterwards, I was told that Mokao had become deranged. I was much grieved by the information, and hastened to him that I might converse with him, if it should be practicable. I found him in a state which filled my soul with sadness. His agitated appearance and his haggard eyes revealed too clearly the disorder of his mind. I directed the removal of his greasy hair, which he wore very long, according to the custom of these tribes; I also bathed his head with cool water. These simple remedies appeared to compose him. He expressed himself in a manner which was sufficiently satisfactory; he declared that he was groaning under the strokes of the divine displeasure, on account of the sins which he had committed, and the scorn with which he had treated the children of God and his word as preached by his servants. I prayed with him, and exhorted him to put his trust in that Savior who died for the greatest of sinners, and I assured him that peace would enter his soul. These words produced only a momentary effect. His sins presented themselves under an aspect so hideous, that a sudden terror seized him; and he fled to a plain that he might cast himself into a ditch, then full of water, where he thought, as he has since said, that the eyes of God, which followed him every where, and which were as flames of fire, would not reach him. Fortunately, two men upon horseback overtook him at the very moment when he was about to throw himself into the water. He afterwards endeavored to destroy

his life by striking his head against a stone. When I upbraided him for doing this, he said, "I must put an end to my existence; I am a miserable being who have blasphemed the name of God and cursed his children." At length the Lord brought his misery to a close. When he was entirely restored, he hastened to come and find me. His first expression was, "I am conquered." He then added, "I have been a great sinner, but God has had pity on me; I desire now to consecrate myself to his service." Since that time, he has been perfectly sober, and he has persevered in the faith of Christ Jesus. His zeal to bear witness to the truth has edified us. Wherever he had been so foolish as to utter words without intelligence, in the days of his ignorance, he has been eager to make known his new opinions. Some time ago, he said to me, "I have not yet seen Molitsane since the Lord had pity on me; I must go to him and declare what the Lord has done for my soul."

*Thaba-Bossiou—Cannibalism—Speech of an African Chief.*

The Society of Evangelical Missions has another station at Thaba-Bossiou. A letter from M. Dyke, dated October 1, 1842, contains the following picture of the prosperity of that branch of the mission.

I am happy to inform you that every thing is going forward prosperously at this station. God continues to shed down upon us, from day to day, the dew of his grace, and he is giving us abundant motives for gratitude and thanksgiving. The word of salvation is glorified; it spreads on every side an odor of life, and gains many souls among the Bassootos. Our spiritual labors are increasing; the time of brother Casalis is almost entirely devoted to them. The neighboring villages also solicit our attention; and it is a source of regret to us that we cannot visit them more frequently. Since my last letter to you, I have had but few opportunities of preaching the gospel in them.

As M. Daumas had occasion to be absent from Mekuatling, M. Dyke assumed the duties of that station for several weeks. During this period, he visited, in company with his brother-in-law and Moshesh, some villages about twenty miles from Thaba-Bossiou.

The journey was difficult and painful; but the landscape around us was surpassingly beautiful; I had never seen any thing so imposing. Spring was just beginning to open; all nature seemed to rejoice and to display its magnificence. But as I was about to surrender myself to the delightful impressions which this spectacle was calculated to produce, I was forced to remember that man had polluted the soil over which I was passing, and that I had occasion to weep rather than to rejoice. Many murders have been committed here; many diabolical cries have risen from bands of cannibals, dragging their victims to death. Eleven years ago, no one could traverse this region in safety, unless he was escorted by a force sufficient to resist the murderers who lay in ambush. The natives who acted as our guides, had a thousand tales to relate concerning every spot, so to speak, of a country which they knew so well. "Here," said one, "were laid the snares in which the imprudent feet of the traveller were caught, beyond the possibility of escape." "Do you see this tree?" cried another; "from

its branches the cannibals were accustomed to suspend the spoils of the wretches whom they had taken in their toils." A third showed us a natural cavern excavated in a rock; "There," said he, "they have devoured more than one poor victim."

But we were already approaching the villages of the natives; and, as one and another passed before us, some one in our company exclaimed, "Behold one of these cannibals; that one who is coming toward us, was one of the worst of them all." Indeed we found ourselves surrounded with people who, during a whole year, had eaten nothing but human flesh; there were some even who, since their infancy, had scarcely tasted any other kind of food. We passed near a cave where I was told that I should find human bones. I went to it and actually found more than sixty square feet, covered with the remains of human beings who had formerly supplied the kettles of these cannibals. I grew faint, and it became necessary for me to leave a place which was so revolting.

Towards evening, we came to the village of Penane, chief of the cannibal Bassootos. An immense rock, suspended, and forming a regular dome, under which many hundred persons could arrange themselves, served as a residence for the chief and many of his subjects. The presence of Moshesh secured for us a good reception. A short service was held, a prayer was addressed to the Creator and Preserver of our existence; after which we surrendered ourselves to repose. My imagination retraced the horrors which had been enacted, but a few years before, beneath this dome under which I now found myself. The cry of the bleeding victims, the frightful shouts of these inhuman butchers, seemed to resound in my ears. Their park, now so well filled, served only to recall, more vividly, those companies of another sort, formerly collected in this very enclosure; for, in the language of these monsters, the names of oxen, cows, and calves, were employed to designate the different ages and sexes.

In the morning, the people assembled by the order of Moshesh. The natives came from different villages to hear the word of life. The assembly was numerous and attentive. Moshesh arose first, and spoke from a natural platform. Some extracts from his discourse will be read with interest.

"I have come with my hand that you may fill it with grain. I have no more seed; but you can procure some for me. May it be fruitful, that it may fertilize the country anew. Although you should give me but a handful, you ought to remember that all the grain has come from a single ear. I have come with my missionary. He is a man who has traversed the sea on a tree (vessel) for your sakes. I have come to ask for seed; but he has brought seed with him. He has come with his harrow, which is his mouth, to sow the seed in your hearts. When you are required to sow a field for the chief, it is your custom for all to get together, and the field is sown in one day. You ought to do the same thing to-day; and I am sorry that so few of you are here. You are our brethren. We, the masters of the country, have prepared for you the feast of cannibalism. The ear comes from God, and he has created the eye. He has seen, he has heard. He will say to us, 'Lords of the country, it is you who are cannibals; for can men eat stones?' It is true that you have eaten my father; but I had first eaten your father.\* Let all be forgotten. The

\* The ancestors of Moshesh had stripped the ancestors of those whom he was addressing of all their property, and had, therefore, obliged them to live on human flesh. This was all that Moshesh meant by the

word of God tells us that when we are struck, we ought not to strike back. You have heard of the progress which the gospel has made in my village; you know that my sons, Molapo and Mashoupa, have received it. Makomiane—he who has always been the arm with which I have defended myself against my enemies—has also received the gospel. How far are they converted? That is what I do not know; I am not a competent judge. But I listen to the gospel, and you ought also to listen to it. I am the door that shuts behind you. So long as I am alive, be of good courage; but when I am dead, account yourselves undone. Throw yourselves down your mountains the day that you hear that I am dead. It is the gospel which is the source of the prosperity and the peace which you enjoy; and I am perfectly convinced that every nation which does not enjoy the instructions of religion, is undone. You have heard that you ought, in obedience to the word of God, to renounce polygamy;—a doctrine which, after all, is conformed to nature. A man is never born of two mothers; we have not the power to produce more women than men. But, upon this point, I know you do not like to hear me. Nevertheless, I tell it to you; listen; and when the missionary shall come, whether it be on work days or the Sabbath, assemble to hear his instructions."

#### *Prosperity of the Mission—Morija.*

A letter of M. Arbousset, of a more recent date, describes the prosperity of the mission generally. It was written at Morija, February 24, 1843.

All our stations, by the divine blessing, are in a prosperous condition. Peace dwells in the midst of them; they reckon up a numerous population, many souls truly converted, and many readers; every thing is making progress. The rite of circumcision is falling into desuetude; polygamy is losing its vigor. The natives do not now believe in sorcerers or rain-makers; and the worship of false gods, or *merimo*, is gradually passing away. We need laborers; but the Society has just sent us three, including a printer. In the neighborhood of Thaba-Bossiou and Morija alone, sufficient aliment may be found for the zeal of seven missionaries. Indeed, we can mention not less than sixty villages which depend upon this station; a great number also depend upon Thaba-Bossiou.

Respecting his own station, Morija, M. Arbousset writes as follows.

My little church pleases me much; it constitutes my greatest consolation. It is gradually increasing, and it also advances in the Christian pathway. Many of the members assist me as colporteur evangelists. At the present time, there are four of them on the Orange; four are to accompany brother Gosselin, next Sabbath, to the surrounding villages. The women are also making commendable progress; they learn to read well, clothe themselves decently, and take good care of their households.

What pastoral joys have I had during the past year! A church, thriving, enlightened, loved and loving, increasing as one would wish; more than two hundred catechumens; multitudes of hearers coming to us from every place around about us, even from distance; daily instructions given; sinners of all ages assailing me incessantly with

expression, "I had first eaten your father." But on the other hand, the grandfather of Moshesh was actually killed and eaten by cannibals.

the inquiry, "What shall we do to be saved?" But, in the midst of so many encouragements, I have had many thorns in the flesh;—for example, our place of worship ready to fall down; my strength diminished, for more than a year, by a scrofulic complaint which every thing in my external circumstances tends to aggravate; Molapo, whom I love as if he were a brother in the flesh, coming to me, day before yesterday, weeping with affection for me, because his duties as chief will probably oblige him to leave the station to establish himself in another place. I am sometimes very melancholy, wearied, but always pursuing my work, and beholding the power of the Lord magnified in my infirmity.

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#### LONDON SOCIETY'S MISSIONS IN POLYNESIA.

Two missionaries of this Society—Messrs. Turner and Nesbit—have recently established themselves on the island of Tanna, under circumstances, it was supposed, which were exceedingly auspicious. Their labors, however, have been resisted, with fierce and mercenary zeal, by the native priesthood, who have long exercised a deadly and powerful influence over the minds of the people. The opposition arising from this quarter has been, for a time at least, successful. Messrs. Turner and Nesbit, as appears from the following communication, have been obliged to suspend their operations on this island.

#### *Jealousy and Violence of the Native Priests.*

In our last, under date of 10th December, 1842, we alluded to a somewhat dangerous opposition, with which we were beginning to be surrounded, and to this we must once more refer. As our great object in going among the people began to be better and more extensively known, a numerous priesthood in the neighborhood of the volcano, and about four miles from our dwelling, began to see that if Christianity prevailed, they should no more be the object of universal dread and called "sacred men," should no longer be feared as "disease makers," and never again see multitudes approaching them, laden with offerings, to propitiate their favor and avert threatened evils. This they could not brook; and that their craft might be saved from the approaching danger, they determined to exterminate us. Three daring, open attempts were made at our lives. Once a fellow was caught with his hand uplifted, and aiming a fatal blow at brother Turner; and soon after this, brother Nisbet nearly got a blow. On both these occasions we had gone to preach.

#### *Contagious Disease ascribed to the Missionaries.*

About the same time dysentery broke out, and raged with fatal violence every where around us; the immediate district in which we resided, however, was an exception—a very striking fact. For some diseases foreigners are blamed; and, from the commencement of the epidemic, it was thought that we had something to do with it. As the priests themselves were smarting under the rod, they believed, and forced the same conclusion upon others, that we were causing all the sickness and death among them. We showed them much kindness, and did every thing we could think of to disabuse their minds of the erroneous

impression, but in vain. Seizing what they considered a favorable opportunity, they mustered a powerful party against us, and resolved, at whatever hazard, to have us put out of the way. Finding that so many open attempts at our lives failed, they laid wait for us by night and by day. But the arm of the Lord was still around us; their crafty devices continued to fail. They then came in an immense body, and, with a threatening aspect, entreated the people in our immediate neighborhood to join them in their horrid projects, and have the deed done completely and at once. Some, and among them one or two of our principal chiefs, feared to join them, as they thought we were saving the district from disease; but the merest trifles would have led others to join, as they dreaded the strength of the priestcraft and their numerous allies.

*Evil Designs frustrated—War commenced.*

We could do nothing but pray; this, however, was every thing. We tried to cherish a deep-felt sense of its omnipotence. The Lord heard and answered. A sudden and violent thunder-storm hurried the awful proceedings to a close, and the issue was in our favor. Our enemies went off in a rage, vowed vengeance upon us and all who would adhere to us. Just as we expected, war was immediately declared by killing one of the people of our party. We offered them large presents, if they would try and get the matter cleared up without any further fighting and loss of life; at the same time offering them property with which to appease their enemies. This they thought would be degrading, and they said, "No; we shall go and fight for it."

*First Attempt to leave the Island.*

We now thought of leaving for some of the other islands; but the weather was stormy, and the wind right for Errromanga. About eleven o'clock the wind moderated. Then we commended ourselves once more to God, and with a few necessaries got into our boat with our wives, three Samoan men, and the wives of two of them. The rest of the Samoans took our canoe. We were badly manned, and though it was cloudy and rained, still we had moonlight. We had just got off from the beach when another squall burst upon us. One squall followed another in rapid succession, so that no sooner had we made a little advance, than we were driven back. About three, A. M., sick, and faint, and unable to do more, we determined to return, thinking that if it was the will of God we should leave, no such insurmountable obstacle could be in the way. During one of the squalls we lost sight of the canoe, and knew not whether they had got out and were off in the distance; at all events we could do no more, and immediately turned round. On arriving at the beach, we found the canoe before us. They too, after toiling till completely exhausted, despaired of working out of the bay. We all got into our house again, undiscovered by the natives.

*Fruitless Efforts at Conciliation.*

We were ill prepared for the day, just at hand. By sunrise our house was surrounded by natives, crying out for help; our sitting room was soon filled by the principal chiefs and warriors of the district; and now they were most urgent to obtain the fire-arms in our possession, consisting of a fowling-piece which had been left under our care by a friend, and a musket which one of the native teachers brought with him to the island.

These we firmly refused, but immediately filled their hands with property—hatchets, &c.—begged them to go and give these to our enemies, as expressive of our kind intentions, and in our and their own name to entreat them to desist. We at the same time told them, that if in this way they effected peace, we should at once give them large presents too. Some felt inclined to do this; but at last all yielded to a proud old warrior, who, in a stirring speech, dissuaded them from doing any thing so humbling; urged them to lay down the property, and go and meet the enemy. He went off, and all laid down the property and followed.

*Imminent Peril of the Mission Families.*

We took a little breakfast, and had just said Amen to our prayer, when our servants came running in to tell us that our foes were coming. We looked out and saw the natives hurrying along the beach. Oh! what an agonizing moment! The fiendish yells of the natives, and a thousand other things, seemed to say that destruction was at hand! Some of our own Chiefs and people came rushing in, and implored us to be off in our boat, or to some of their houses nearer the sea, as our only hope of safety. We got our wives and all the Samoan women to a place in the distance near the sea, and sent off our boat with some things after them, determining to wait and see what could be done when the party actually came. Fearing, however, for the safety of our dear wives, we set off after them. We found them safe in a native house, although drenched with rain and sea. On this a chief came and said that we must return immediately; as they wished to talk with us at the house. It was not without dread that we returned, especially as we saw in the distance the house crowded by the natives; to our delight, however, we found that just at the last moment, they had changed their minds and wanted property for the enemy, who were sitting near and waiting for it. We at once threw out a great quantity of cloth, and hatchets, and knives. These were taken to the enemy and gladly received. On obtaining them, they said to our people, "For this we shall give up 'Misi,' but we shall feel ourselves at liberty to join Lamias in giving you a beating." On the following morning the attack upon our people was renewed, and in two different places.

*Providential Arrival of a Ship.*

All seemed now as unsettled as ever. Our people mustered all their force, but were driven like chaff before the wind. One village after another was taken and destroyed; the flames ascended in all directions, and the enemy were but a single village from us, when a tremendous shout burst upon our ears. We felt as if we were again in the jaws of destruction. This, however, was but momentary; it was a vessel that had come in sight! She was distant, but visible from our door. Our fears were at once driven to the winds, and the dark clouds, which had up to this moment concealed from our view the smiles of our heavenly Father, were completely scattered; we indeed beheld him present to our aid. Oh! how shall we describe our feelings at this eventful moment! We cannot, no one can; language will fail every attempt. We sent off our boat and Samoans with all speed to take a letter of distress to the captain. He soon came in with the vessel, which turned out to be the whaling brig Highlander, Lucas, of Hobart Town. This was on a Friday evening. Captain Lucas at once assured us of every assistance in his pow-

er, and, on the following morning, we arranged with him to take us all to Samoa.

When the vessel hove in sight, the natives thought that now they would certainly get us to procure from it armed men to fight for them. We still firmly, yet in the kindest terms, refused to interfere. Our folks were now more enraged at us than ever; now we could not call a single man our friend. Next day, Sabbath, the enemy came; but not right down to the bay. They kept in the distance, destroying plantations, burning houses, &c., which had been passed over on the preceding days.

#### *Embarkation for the Samoas.*

Before day-light, on the following morning, all being ready, we embarked; and not long after, by the praiseworthy courage and activity of Captain Lucas and his men, all our goods were on board. He feared that the natives might make a desperate attempt to detain our property; but in this we were happily disappointed. They soon collected and gazed in amazement at what was going on. They had hoped that when the other party reached our house, they should be able to take refuge under our guns; but now all hopes of safety vanished. Still they were quiet, and showed no inclination to do any mischief; they evidently saw the reasonableness of what we were doing.

#### *Last Interview with the Islanders.*

All the chiefs and leading men of the district assembled on board; and as there was to be no fighting that day, we had most of them present. They were grieved, terrified lest we should, out of revenge, cause some fearful malady to visit them, and begged us, notwithstanding all that had taken place, to love them still. Not one asked us to remain. Still they seemed to dread being completely deserted by those who had shown them great kindness; and some entreated us to go and take up our abode at Nina. This we declined, for very strong reasons; but said too that, as a proof of our unabated attachment to themselves, our vessel would again come and visit them; and if they had given up war, would promise never again to blame them for disease, and never again to demand their assistance in fighting. Samoan teachers would once more be left, and that some time after this they might again be favored with white missionaries. They were pleased with our expressions of attachment towards them. We once more pointed them to the Lamb of God who taketh away the sin of the world; affectionately entreated them to remember and reflect upon what we had so often told them, of the way to a better world; and commanding them to God and the word of his grace, bade them farewell. In an hour or two we were under weigh. We felt it heart-rending thus to give them up; but the path of duty never seemed plainer to us.

#### *Safe Arrival at the Samoas.*

We had a tedious, and in many respects dangerous, passage to Samoa; but, under the gracious care of Him whose promises have of late been so precious to us, we were permitted to land here in safety, on the evening of the 12th of May. We are all now pretty well in health; thanks to the Giver of all good! Here we indeed raise our Ebenezer; here we may well say, Hitherto hath the Lord helped us! Doubtless, you will all unite with ours, your tribute of gratitude and praise for all that the Lord hath done for us!

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In a few days we are to have a meeting of the Samoan brethren, to consult them on our present position. As we know the Samoan dialect sufficiently to make ourselves immediately useful, we expect that they will at once appoint us to some of the many spheres of labor here at present unoccupied. Of course we shall wait for your further instructions, and still hold ourselves in readiness to do whatever may be deemed prudent and advisable for Tanna, or any of the other islands of the New Hebrides. It must not be considered that the work at Tanna is at an end.

#### **AMERICAN BAPTIST MISSION IN ARRACAN.**

The Baptist Missionary Magazine for January and February of the present year, contains several extracts from a journal of Mr. Abbott, who is stationed in Arracan—a province between Burmah and the Bay of Bengal. This journal embraces a period of about four months, ending in April, 1843. The following selections are intended to illustrate, more particularly, the trials and hardships to which the native Christians of Burmah are exposed.

#### *Jealousy of the Government—Cholera—Persecution—Happy Death.*

Dec. 23. Another item of intelligence brought up from Burmah, is a report that has gone abroad relative to this chapel. It is believed at Bassien to be a palace for a Karen general, who is going to invade Burmah at the head of a large army, and is to make the Baumee chapel his head quarters! It is said the palace has *so many hundred posts*, etc., etc., and, what is the most ominous, a kind of "royal cupola," which, on any building except the palace of the king and religious monasteries, would, in Burmah, be an aggravated insult to royalty! The small vessel in which we came down to Goa, becomes at Bassien a dozen ships of war! All the villages of the Karen Christians have been searched, and every thing in the shape of a musket has been taken away to Bassien. The officers say, the Christians are to join the invading army! In consequence, many of the poor disciples know not what to do. They see that the jealousy of the government is awakened, and they know that it is as "cruel as the grave." They are, as is very natural, in a state of anxious and fearful apprehension, and many of them are beginning to halt and waver, and, I fear, will apostatize. In such seasons of darkness, the poor missionary sometimes hardly knows where to turn. The Lord omnipotent reigneth, and His truth will stand!

The cholera, that dreadful scourge, is prevailing in Burmah, sweeping off its victims in multitudes. A great many Christians have died. Some villages have been nearly depopulated,—entire families swept off. In one case, a whole family died nearly at the same time, and their bodies were left to become food for dogs! The cholera has not yet appeared west of the Arracan mountains, or, rather, it passed over the mountains to the east several months ago.

Jan. 22. Goa. My fears relative to the safety of the people who came up to the meeting at Baumee, were not unfounded. A man has just arrived with a letter from Burmah, stating that several families—men, women, and children—

were apprehended by Burmese officers before they reached their homes. They were the parents and other relatives of Bléh Poh. The men were dreadfully beaten, and bound with iron fetters; the women were put into a boat, and the boat anchored in the middle of a small river; the young children left crying on the shore, within hearing of their mothers. Poor creatures, they are beyond the help of mortal arm, and require the exercise of much faith and patience. The men exhibited a noble fortitude under their beatings. Some of them, even while being beaten, prayed to God with a loud voice, much to the astonishment of their persecutors. One man among them, whose name is Shan Pyoo, was examined by an officer, who asked him, among many other questions, if he worshipped Jesus Christ. "Yes," was the prompt reply. "Well, you must worship no more." "I shall worship him, though you kill me," returned this fearless disciple of Jesus. The officer replied, "These Karen Christians are *th̄ k̄t t̄h̄*—a very hard case." Shan Pyoo is a specimen of a class of Karen Christians who would, doubtless, die rather than equivocate. There are others who, on being asked whether they were the disciples of Jesus Christ, have answered "No" at once, and afterwards we hear of their repentance and confession. It is not for man to judge.

24. Heard again from the poor captives. They remain where they were apprehended, till orders come from Bassein. Many poor disciples are frightened, and know not where to look for deliverance. Many, I fear, will apostatize, or at least deceive the officers of government to avoid apprehension. It would be surprising, were there not a great number of such among the thousands of nominal Christians.

25. Again received intelligence from the prisoners. Several have been liberated by an officer in whose district they were apprehended. He is thought by the assistants to be a Christian. However that may be, he has certainly favored the converts now, and liberated all who live within his jurisdiction. As they were apprehended by officers from Bassein, and spies who hope to reap a rich reward, Bléh Poh's relatives, with the women and children, are taken to Bassein and imprisoned. Having to walk a short distance from the boats, the women were chained together two and two—the chain around an ankle of each—and in this manner they walked through a dense crowd to the prison! I have many anxious forebodings. Their sufferings will be dreadful, inconceivable to any one who has never seen a Burman prison and knows nothing of its discipline. They will be dependent for their daily food on the pittance doled out by the hand of charity from the most compassionate of their ruthless foes, who may be moved to pity by their cries. There are several young children but a few months old. These and their poor mothers excite the deepest sympathy. As to the men, they are nearly every one what would be called "substantial men," and a few weeks' imprisonment may only be a salutary trial of their faith. My feelings can be appreciated only by one who has been in similar circumstances.

27. At a late hour last evening, after the Burmans had all gone to their homes, there were Karens sitting about the room, some from Rangoon, others from Bassein and the hills, conversing as to the sufferings of their brethren now in prison; what would, probably, be their fate, how they would endure sufferings, and if killed, whether they would suffer death joyfully. While speaking on this point, one of the assistants gave an account of the death of an old Christian woman, who died a few days since, at Baumee,

one of the most happy deaths of which I have heard among the Karens. I have seen many of them breathe their last, and, generally, they have no ecstasies and no fears; they die resigned to the will of God. "God will take care of me" is generally the answer to questions relative to their exercises. This old woman had been a Christian several years, and was a person of much prayer and simple faith. She was sensible of the approach of death for several days, and rejoiced at the prospect—said, "I have been looking for the coming of Christ to judgment, but shall die and not see the day." "But," she continued, "I shall go to see Him." She exhibited that divine joy, that brightening of the powers of the soul, that foretaste of glory, which sometimes precedes the hour of death. After the assistant had detailed the circumstances of this death, another of the assistants said, "Such happy deaths are becoming more frequent;" and he then gave the particulars of several such cases, which had fallen under his observation. After he had ceased, another went on to tell of the happy deaths he had witnessed, and then another, and another still, till a late hour at night. I listened to their narrations with surprise and intense interest. Such resignation, such unshaken confidence in God, such bright and sure hopes of heavenly joy, light from eternity beaming down upon their poor souls just emerged from midnight darkness—it was one of the happiest evenings of my life.

#### *Trials of the Prisoners—Their Release.*

Feb. 25. Karens have come up from the south. Heard from the prisoners. Their sufferings are not severe, except from hunger. Bléh Poh's aged mother was allowed by the jailer to go out among the Karen villages to beg rice. She returned with all she durst bring, and the jailer took it almost all away from her, leaving the Karens nearly as hungry as before. They are set to servile labor, but complain of nothing but hunger. They will, probably, be liberated, as the rulers seem to disagree on their case. There are several of these; the myo-woon holds "three swords," the myo-thú-gye holds "two swords," the akouk-woon holds "two swords:"—then there are others who hold but "one sword." This gives the relative proportion of their official authority. The first is the governor of Bassein district so called, i. e., he is at the head of the government; the second is governor of the city; and the third is the custom-house officer. These officers are all appointed by the king; are afraid of each other, hate each other, and are always quarrelling. The Christian Karens who are in prison, live in the district which the myo-thú-gye "eats," as they say; that is, the district from which he receives the revenue. The custom-house officer, wishing to bring him into disgrace with the king, sent spies into his district, and apprehended those Karens. And now they are quarrelling over the subject, while the poor Karens are suffering in prison! Shan Pyoo, one of the prisoners, said to the myo-woon in public, "Kill us at once; we cannot endure starvation with our wives and children." In consequence of these proceedings of the government, Christian families are emigrating to this province.

#### *Karens fined and liberated—Effects of Persecution —Burman Christians.*

March 11. The poor captives are liberated, and have returned to their homes. It cost them, however, five or six hundred rupees. The myo-woon has the authority to release them, and he is said to have received a royal order to do so, but

I question the truth of the report. Of course, we can never know for certainty. After the order for their liberation was issued, the jailer had his claims to prefer, and the subordinates about the prison came up for a reward for their services. The Karens were told that they were to pay these men the compensation required in such cases. It was several days before they came to a settlement. The jailer withheld their pittance of food, and starved them into submission. They were not required to give a pledge, and the government gave them no orders relative to their worshipping Jesus Christ. Not a word was said to them on the subject. The officers had tried to force a concession and had failed, and very wisely did not subject themselves to the liability of another defeat. In fact, the government wished to liberate them. But a pledge was required of the myo-thú-gyee in whose district they live, to the effect that they were to worship the "foreigner's God" no more! He became surety to the government that the new religion should be extirpated! He will, probably, tell the Karens privately, as many of the petty heads of villages about the country do, "Worship as you like, but do it all secretly, or we shall have to suffer for it;" and the Karens will worship as they please, in peace, till spies and informers bring the subject to the notice of the government publicly; and then, of course, the rulers must pay attention to it. And the same scenes are liable to be acted over yearly.

But what will the end of all these things be? The noble, fearless testimony which those prisoners bear to the truth, has given their cause notoriety and character. The common people throughout the country, generally, look upon the new religion with interest at least, and whisper their sympathies with its suffering votaries. How many Burmans have been converted through the instrumentality of Karen assistants, I am unable to say. In conversation with them, from time to time, they speak of Burman Christians, but I have never made any note on the subject. Eternity will reveal them, if there are any.

#### *Arrest of Shway Bo—Arracan Mission.*

April 23. Shway Bo, one of the assistants from Burmah, arrived. I last saw him at Goa, a few days after others had been apprehended and taken to Bassein. He arrived at Goa just at dark, said he came to see me once more, that the government officers were in pursuit of him, and that on his return he should surrender himself to them, and go to prison with his brethren, and, probably, to death; said, if he fled, the Christians in his village would suffer; but if he returned and gave himself up, no others of his village would be molested. He left me at the dawn of day the next morning, with a sad heart; shook me by the hand, but said not a word. My own emotions were too deep for utterance. He returned to his country, and was arrested as he had anticipated, was taken before a petty officer and bound, but not beaten; nor abused in the cruel manner that others were. He was kept in confinement one night, and the next day led before this officer and examined at great length. He was asked how many seasons he had been to study with me at Sandoway, what he studied, who and how many went with him, etc., what his books contained, what he preached, and in fact every thing almost relating to his religion. All his answers were

written down, as the examination was an official one preparatory to deciding whether he should be sent to Bassein to the higher officers for trial. He was told that he must not worship in this new way any more. "I must," was his reply. The officer did not threaten him, but seeing that Shway Bo was not to be shaken, said to him at the conclusion, "Well, if you must follow this new religion yourself, you must not get your village together, and other great congregations, and preach to them and make a great noise." To this Shway Bo made no reply, and very much to his surprise and joy, he was dismissed and sent home. It cost him four rupees, the "costs of a suit," as we should say in a civilized land.

He is a noted assistant, and, I fear, will have no rest. Three years ago he came to me at Sandoway, a wild, green boy. He wished to stay and study; I hesitated, thought he had better follow the plough, and look after buffaloes, but, finally, allowed him to remain. He began to improve at once, manifested an intense eagerness to learn, went home, and came again the next year. I began to hear a good report of him, of his zeal and piety, and gave him liberty to preach. He came and studied again last rains, and I recognized him as an assistant, and he is now, unless I am greatly deceived, a successful preacher of the gospel and an eminent Christian.

In a letter accompanying the preceding journal, dated May 2, Mr. Abbott gives the following rapid sketch of his position and anxieties.

My hands are full of labor and my heart full of care, sometimes of anguish; nearly a thousand baptized converts, many of them suffering under the iron arm of a ruthless despotism; two hundred families of emigrants, who have fled from persecution, leaving all their worldly stores, and looking to me for food till they can reap a harvest; thirty native preachers to teach, and guide, and govern; two ordained pastors to watch and tremble over; elementary books to write and translate. Add to this a sick family, and not a good night's rest for many months!

I have had thoughts of calling for a colleague in the Karen department, but hardly know what to say. The uncertainty which is constantly present with me renders it impossible for me to be explicit in regard to it, being connected also, as it is more or less, with my return to Burmah. I am hoping for some indications of divine Providence; still confident, as things are, I can do much more for the Karens here than I could under the inspection, and jealousy, and hatred of the Burman government!

My coming to Arracan has been attended with blessed results, vastly beyond my most sanguine hopes; still I am not fully satisfied as to my future course. I think, had it not been for my family, I should have been in Bassein during the persecution of the Karens. And yet I am fully satisfied that any effort of mine, or any interference, would have added to their sufferings, and increased the difficulties attending their liberation. The government are inconceivably jealous as it respects the interference of foreigners. "Are we then to give up Burmah?" This is a question that thrills through my soul at times, and occasions the most intense anxiety; I can only commit my way to God! May he guide us all in the way of truth and duty!

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**SANDWICH ISLANDS.**—Mr. Chamberlain, writing from Honolulu, October 5, says,

Since the restoration of the flag, the Romanists have engaged in their work with new vigor; apparently, their hopes are revived, and their expectations of a triumph, strengthened. In regard to ourselves, there is nothing of a peculiar nature. There is no rush to our ranks from those who have stood aloof, or those who have previously attended instruction but have become remiss; and there is no defection. There are, however, some cases of discipline; the love of some waxes cold, and others are getting entangled in the cares and business and pleasures of the world. We are praying for the reviving influences of God's Spirit, and we believe that prayer will not be offered in vain.

We have had considerable intercourse with Admiral Thomas, and we have been gratified with his urbanity and kindness, also with his uniformly upright course. The Dublin has sailed for the Society Islands; but the Admiral remains here.

The changes of location contemplated in the resolutions of the General Meeting have been carried into effect, and our work is going on at all the stations, and in all departments, as usual. The printing of the octavo edition of the Bible and Testament is completed, and a duodecimo edition of 10,000 copies of the New Testament is in progress.

A letter from Mr. Dole brings intelligence of the death of Mr. Locke, teacher of the manual labor school at Waialua. He died at Punahoa, the residence of Mr. Dole, on the 23rd of October, the date of the above mentioned letter. Mrs. Locke died on the 20th of October, 1842. Three daughters survive.

Mr. Locke was a man who had seen affliction, —deep affliction; and it has seemed to subdue and soften his spirit and cause him to bow submissively under the chastenings of the Lord. He could say, "It is the Lord; let him do what seemeth him good." By his death his little motherless children have lost one of the best of fathers, and this mission one of the most enterprising and efficient of its members. But it is the Lord who has done it; and we would still pray to him to send forth more laborers into his harvest; —not only to fill the places of those who have gone to their reward, but also to reinforce those who are oppressed with their labors.

**OREGON INDIANS.**—Mr. Chamberlain, in the letter above referred to, says respecting this mission, "We have recently heard from our brethren in Oregon. They were in usual health, and occupied in their labors without any special interruptions; though some fears of hostile movements had disturbed their quiet at one time. These fears, however, were allayed."

**NESTORIANS.**—A letter of Mr. Stoddard, dated October 16, has the following passage respecting Mar Yohannan.

He takes strong ground against wine drinking, declares that not a drop of wine shall be made from his father's vineyard, and, wherever he goes, preaches temperance and reform. The patriarch's brothers have been urging him to visit the villages with them and plead their cause. But he has refused to go, unless they will give up their wine, to which some of them are quite attached. Mar Yohannan preaches a good deal to his people, and in a very evangelical way. He has, a number of times, invited the different members of the mission to accompany him on tours of several days.

**MADRAS.**—Mr. Winslow, under date of October 21, writes as follows:

Last Sabbath was our quarterly communion at Chintadrepettah, when we received two natives into our church. One was a respectable inhabitant of Royapoorum, who, I am afraid, is near the grave, but who, as I hope, has a better life beyond the skies. The other was formerly a seapoy of the Honorable Company. My infant child was also baptized, together with the infant of one of the native church members. There was a good and attentive congregation present.

The cholera is now very prevalent and fatal in Madras, especially among the natives; but the members of our church have as yet been preserved from this visitation. One died a few months ago of cholera. The disease has entered the missionary circle. The wife of a Church missionary, but a few months out from England, has been suddenly removed.

**MADURA.**—Mr. Smith of the Ceylon mission, writing from Madura, October 16, says, "This mission seems to be in a very flourishing state. The people in the villages around the different stations seem to be anxious to receive instruction, and we hope that great good will come out of it. The church at Madura is going up rapidly, and will be a bright spot amid the desolations of heathenism."

**CEYLON.**—This mission is very much weakened by the enfeebled health of some of its members. Mr. and Mrs. Eckard have been obliged to return to this country; they arrived at New York, November 6. Mr. and Mrs. Spaulding, after an absence of nearly twenty-five years, are expected in the course of a few weeks. Mr. and Mrs. Hutchings also, who were expecting to leave Madras and rejoin this mission in a short time, have found it necessary to embark for the United States.

## Home Proceedings.

## FINANCES OF THE BOARD.

THE first half of the current financial year closed on the 31st of January. The whole amount of donations and legacies paid into the treasury prior to that time, was only \$105,484. This fact is calculated to excite the most painful apprehensions. Notwithstanding the earnest appeals for enlarged appropriations which came from several of the missions, the Prudential Committee did not venture to increase their expenditures. On the present scale, however, the monthly disbursements average about \$22,242; while the average monthly receipts, since the 1st of August, have been only \$17,580. Thus there has been a monthly deficit of \$4,662; and the receipts on the 31st of January had fallen \$27,972 below the average expenditures. It may be imagined, perhaps, that the first half of the year is generally less productive than that which remains. But the history of the Board does not justify this conclusion. During the six years preceding the last, the average receipts were \$254,615, more than one half of which was paid into the treasury in the first half of the year.

If we compare the state of the treasury at the present time with its condition one year ago, the result is equally unfavorable. In consequence of the diminished receipts of the first few months of the last financial year, the Committee were obliged, it will be remembered, to address a letter to pastors, inviting their attention to the prospects of the Board, and soliciting their co-operation in averting the evils which threatened to embarrass its future operations. And yet the receipts of the first six months of the present year are actually less than they were on the 31st of January, 1843.

It is hardly necessary to add that the Committee, with these facts before them, are not without the most serious apprehensions. The appropriations for the present year have been made, and cannot be recalled. To go forward, however, to the close of the year with the average receipts of the last six months, will oblige them to meet a deficiency of more than \$50,000. This sum, added to the debt of last year, will become such an incubus upon their operations, that, without the prospect of speedy relief, they will be compelled to apply the necessary but cruel remedy of curtailment. Were they to address a formal appeal to the churches, it would be responded to, they have no doubt, with promptitude and liberality. But they are extremely reluctant to avail themselves of expedients which are merely temporary in their influence, which are losing their efficacy by every repetition, and which are never unattended with serious evils. Will not the

friends of missions save them from the painful necessity of resorting to such a measure? They would particularly solicit the co-operation of pastors. At their hands, relief in the present emergency is mainly to be sought. With the number of agents now employed by the Board, it is impossible to reach most of the churches by a personal appeal. To pastors, therefore, the Committee look as their natural and indispensable auxiliaries.

## DONATIONS,

## RECEIVED IN JANUARY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr. (of wh.	
ft. Fort Plain, N. Y. Ref. D. ch. 11.)	437 13
<i>Board of Foreign Missions in Ger. Ref. Ch.</i>	
J. Besore, Tr.	
Germantown, Ger. ref. ch.	32 56
<i>Auburn &amp; Vic. N. Y. H. Ivison, Jr. Agent.</i>	
Aurora, Pres. ch.	40 00
Dryden, La.	11 00
Jordan, Pres. ch.	66 83—117 83
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Canaan, Four Corners, N. Y. Cong. ch.	30 00
Great Barrington, Cong. ch. and so.	55 00
Housatonicville, Housatonic ch.	20 00
Williamstown, Mrs. Lucy Whitman, 50 ; Williams Col. m. c. 10 ;	60 00—105 00
<i>Boston, Ms. S. A. Danforth, Agent.</i>	
(Of wh. ft. Mrs. Israel Thordike, 50 ; Old South s. s. for Samuel H. Stearns, Ceylon, 20.)	645 97
<i>Brookfield Assn. Ms. A. Newell, Tr.</i>	100 00
Brimfield, Gent. and la. and m. c.	188 77
Charlton, m. c. la. and s. s.	21 31
New Braintree, Gent. and la. and m. c.	238 30
North Brookfield, Gent. and la. and m. c.	500 11
Oakham, Gent. and la. and m. c.	128 08
Southbridge, Gent. and la. and m. c.	234 87
Spencer, Gent. and la. and m. c.	198 12
Storrs, Gent. and la. and m. c.	12 71
Sturbridge, Gent. and la. and m. c.	165 60
Ware, E. Vil., Gent. and la. and m. c. 286 50 ; (of wh. to const. HORACE GOODRICH an H. M. 100;) W. Vil. Gent. and la. and m. c. 104 05 ;	390 55
Warren, Gent. and la. and m. c.	159 06
	9,337 48
Ded. prev. ackn.	9,237 48—100 00
<i>Caledonia Co. Pt. Conf. of Chs. E. Jewett, Tr.</i>	
Peacham, m. c.	10 00
St. Johnsbury, 2d cong. ch. m. c. 64	
40 ; E. & T. Fairbanks & Co. 100 ; 164 40—174 40	
<i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>	
Carroll, Cong. ch.	3 90
Jamestown, Pres. ch. and so. m. c.	21 10
Westfield, 1st pres. so.	20 00—45 00
<i>Cheshire Co. N. H. Aux. So. S. A. Gerald, Tr.</i>	
Gilsum, Ch. and so.	7 50
Keene, Gent. 47 45 ; m. c. 15 37 ; la.	
30 76 ;	93 58
Nelson, Gent. 36 59 ; la. 16 62 ;	53 21
Ridge, Coll. 41 13 ; m. c. 36 85 ; do.	
av. of old gold, 3 68 ;	81 06
Surry, m. c.	6 88
Swanzey, Ch. and so.	26 00
	968 83
Ded. exp. paid by Aux. So.	3 25—265 58
<i>Chittenden Co. Pt. Aux. So. W. I. Seymour, Tr.</i>	
Essex, La.	2 00
Hinesburg, Ch. and so.	20 00—22 00
<i>Cumberland Co. Ms. Aux. So. D. Evans, Tr.</i>	
Cumberland, m. c.	21 00

North Yarmouth, 1st par.	58 41	Ceylon, 50 ; Edwards' ch. benev.
Portland, 2d par. m. c. 65 ; High-st. ch. m. c. 38 67 ; unknown, 3 ;	106 87	so. 85 ; m. c. 3 41 ; 414 78
Watertown, Cong. ch. and so. m. c. 20 ; W. W. Green, 7 ;	27 00	Westhampton, La. 10 53
Windham, Cong. ch. and so.	20 00-233 28	Whately, 2d par. m. c. 15 60
<b>Ese Co. North, Ms. Aux. So. J. Caldwell, Tr.</b>		1,921 78
Amesbury Mills, m. c.	50 00	Ded. p'd by aux. so. for printing, &c. 7 70-1214 08
Georgetown, Cong. so.	65 30	<b>Harmony Conf. of Chs. Ms. W. C. Capron, Tr.</b>
Newburyport, United chs.	50 00-165 30	Westboro', Cong. ch. and so. a bal. 15 12
<b>Eses. Co. South, Ms. Aux. So. C. M. Richardson, Tr.</b>		<b>Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.</b>
Lynn, Mr. Cook's so.	5 00	Farmington, Gent. 24 63
Marblehead, Mr. Niles's so. m. c. 20 ;		Granby, Salmon Brook, Gent. and la.
la. 805 ; a friend, 2 ;	827 00-832 00	48 58 ; m. c. 9 11 ; 57 67
<b>Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.</b>		Hartford, 1st so. 183 ; m. c. 18 28 ;
Bridgewater, 1st so. coll.	5 00	J. M. Bunce to const. JONATHAN B. BUNCE and FRANCES B. BUNCE
Brookfield, Dorcas miss. so.	14 25	of Hartford, and SAMUEL E. MACK of Amherst, H. M. 250 ; C. Day, to const. Prof. NATHAN P. SEYMOUR,
Huntington, Gent. 68 28 ; la. 91 58 ;		Hudson, O. an H. M. 100 ; 2d so. gent. and la. 210 ; 4th so. coll. 309
m. c. 29 50 ;	180 36	92 ; m. c. 59 ; N. so. m. c. 42 30 ; 1,072 50
Monroe, Gent.	16 37	Hartland, W. so. S. G. 5 ; la. 1 50 ; 6 50
Reading, Gent. 15 25 ; la. 27 03 ; m.		Simsbury, Cong. so. m. c. 28 35
c. 9 34 ;	51 62	Suffield, 1st so. gent. 46 75-1226 48
Stratford, Coll.	5 18-275 78	<b>Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.</b>
<b>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</b>		Berlin, Kensington so. gent. 8 50 ; la.
New Canaan, Gent. and la. a bal.	4 00	16 16 ; 24 66
Norwalk, Cong. ch. and so.	10 00-14 00	Middletown, 1st so. gent. and la.
<b>Franklin Co. Ms. Aux. So. L. Stone, Tr.</b>		80 34 ; Upper M. gent. 37 72 ; la.
Buckland, Gent. 99 92 ; la. 34 36 ;		35 83 ; m. c. 14 78 ; z. s. for Nesto-
ded. count. note, 2 ;	62 28	rian miss. 9 ; Middlefield, la. 29 17 ; 206 84
Colorain, Cong. so.	19 00	New Britain, Coll. 37 73
Conway, 1st cong. so. gent. 84 ; la.		Wethersfield, Newington so. gent.
81 ;	165 00-239 28	90 50 ; la. (of wh. for Joshua Belden and John Brace, Ceylon, 40;) 79 ;
<b>Genesee &amp; Vic. N. Y. C. A. Cook, Agent.</b>		m. c. 30 50 ; young la. Eunean so. (of wh. for Mary L. Deming, Cey- lon, 20;) 26 ; Miss A. Camp, 13 ; 239 00-508 25
Brockport, Pres. ch.	13 00	<b>Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.</b>
Burdette, Pres. ch. 30 ; Rev. L. F.		Hollis, Cong. ch. and so. (of wh. to const. Rev. JAMES AIKEN an H. M.
Hovey, 10 ;	40 00	50 ;) 114 90 ; Rev. J. Emerson, wh. const. Rev. H. H. SAUNDERSON an
Coventry, Pres. ch.	45 00	H. M. 50 ; 164 90
East Bloomfield, by M. Adams,	65 00	Milford, Mrs. Sarah Fisher, 50 00
Elmira, Pres. ch.	183 03	New Ipswich, Gent. 73 44 ; la. 65 85 ; m. c. 60 42 ; 199 71-414 41
Geneva, Pres. ch. G. P. Mowry, 20 ;		<b>Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.</b>
T. L. 3 ;	23 00	Ahna, A. G. Dole, to const. Rev.
Marion, a friend,	3 00	SAMUEL TALBOT an H. M. 50 00
Ovid, Pres. ch. to const. WILLIAM C. VAN HORN, and Mrs. MARY L.		Bath, F. Clark, (of wh. for Frances L. Clark, Ceylon, 40;) 90 00
LOUNSBURY, H. M.	234 81	North Edgecomb, 9 00
Prattsburgh, Pres. ch. 32 25 ; m. c. 4 ;	36 25	Thomaston, 1st cong. so. m. c. 15 ; a friend, 10 ; 25 00-174 00
Rushville, by Rev. M. Gleiston,	25 00	<b>Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.</b>
Seneca Falls, Pres. ch. s. s. 5 ; D. W.		Bridgewater, friend, 2 00
Forman, for D. W. Forman, Cey- lon, 2 ;	7 00	Ellsworth, 3 50
Syracuse, 1st pres. ch.	80 00	Terryville, Coll. 58 74 ; m. c. 12 32 ; 71 06
	754 00	Winchester, 20 00-56 52
Ded. dis.	84-753 25	<b>Lowell &amp; Vic. Ms. W. Davidson, Agent.</b>
<b>Grafton Co. N. H. Aux. So. W. Green, Tr.</b>		Lowell, Appleton-st. z. s. miss. so. (of wh. for sup. of Ind. boy at
Bristol, Cong. so. 11 ; m. c. 8 ; widow's		Ojibwa miss. 40;) 50 00
mite, 1 ;	20 00	<b>Middlesex Co. South, Ms. Conf. of Cha. O. Hoyt, Tr.</b>
Campton, E. Cook, Jr.	12 50	Marlboro' J. Stowe, 10 00
Littleton, m. c. 27 68 ; z. s. con. for		Sudbury, Evan. union so. coll. and
schs. at Madura, 3 32 ;	31 00	m. c. 92 64
Orford, W. cong. ch. m. c.	42 00-105 50	West Needham, Coll. and m. c. to const. Rev. GEORGE W. NEWCOMBE
<b>Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</b>		of York, N. Y. an H. M. 51 66-154 30
Elio Wood,	10 00	<b>Monroe Co. &amp; Vic. N. Y. E. Ely, Agent.</b>
<b>Hampshire Co. Ms. Aux. So. C. Merriam, Tr.</b>		East Avon, Pres. ch. 11 00
Springfield, Miss H. Stebbins,	10 00	North Bergen, Fem. miss. so. 10 66
<b>Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.</b>		Ogden, Pres. ch. 37 00
Ashfield, E. Paine,	1 00	Pike, Pres. ch. 17 25
Belchertown, J. Walker,	12 00	Pittsford, Pres. ch. 72 00
Chesterfield, Gent. 16 ; la. 13 82 ;	29 82	Rochester, 1st pres. ch. (@253 41 paid to Mr. Hunt) 11 46 ; 3d do. 16 75 ; 28 21-176 12
Cummington, 1st par. fem. benev. so.	5 00	<b>New Haven City, Ct. Aux. So. A. H. Maltby, Tr.</b>
Easthampton, S. Williston, wh. const.		New Haven, 1st ch. and so. 936 86 ; a prof.
SAMUEL W. HAYDEN of Hayden- ville, Miss SARAH BRACKETT, East- hampton, Miss JULIA M. RICHARDS and Miss HELEN C. RICHARDS, Sandw. Isl., H. M. 457 62 ; Mrs. S. Williston, to const. Miss EMILY W. POMEROY, Stanstead, L. C. an		in Yale coll. 50 ; m. c. in do. 10 28 ; do. in 3d ch. 8 27 ; do. in Church-st. ch. 5 37 ; do. union meeting, 19 19 ; North ch. 3 50 ; a lady, 15 ; Centre ch. z. s. for miss. to
H. M. 100 ;	557 62	China, 15 17 ; 1,063 41
Enfield, L. Woods, wh. and prev. dona. fr. benev. so. const. RUFUS D. Woods an H. M.	11 61	<b>New Haven Co. East, Ct. Aux. So. A. H. Maltby, Tr.</b>
Granby, E. Nash, 10 ; mater. asso.	3 26 ;	Northford, Juv. miss. so. for Sarah L. Smith, Pine Ridge, 8 60
Hadley, 1st par. gen. benev. so. to const. Rev. BENJAMIN N. MARTIN an H. M.	13 96	
Northampton, 1st par. benev. so. 238	150 56	
50 ; m. c. 37 57 ; z. s. for sch. in		

North Guilford, Gent. 14 80; la. 15 10; 29 90	
North Haven, Cong. ch. and so. 95 00—133 52	
<i>New York City and Brooklyn, Aux. So. J. W.</i>	
Tracy, Tr.	
(Of wh. fr. inf. s. a. of 7th pres. ch. for schs. at Madras, 16 37;) 599 11	
<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>	
Foxboro', m. c. (a prev. dona. fr. fam. of D. Campbell, const. Mrs. ABIGAIL CARPENTER an H. M.) 19 37	
Roxbury, Eliot ch. m. c. 15; gent. 5; 20 00	
Wrentham, m. c. 28 00—67 37	
<i>Norwich &amp; Vic. Ct. Aux. So. J. Otis, Tr. 30</i>	
Colchester, Gent. 63 22; la. 48 40; m. c. 30 58; s. a. 5 95; 148 15	
Lebanon, 78 88	
Lisbon, 94 21	
Mohegan, 22 37; la. for <i>Miss Dol-beare</i> , Choc. miss. 16 45; 38 82	
Montville, 21 20; la. for <i>Miss Dol-beare</i> , Choc. miss. 27 59; 48 79	
North Stonington, 2 50	
	341 65
Ded. exp. of aux. so. 1 50—340 15	
<i>Otsego Co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Clinton, Cong. ch. 54 00	
Kirkland, 2d cong. ch. 2 33	
New Haven, Coll. 33 00	
Utica, Cong. ch. 33 85; Mrs. J. Williams, 50; Mrs. E. T. Martin, 50; to const. Mrs. JOHN WILLIAMS an H. M.; I. E. Warner, 5; 1st pres. inf. s. a. 1 15; 140 00	
Volley, a friend, 3 00	
	232 33
Ded. disc. 66—231 67	
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Braintree, Dr. Storrs's so. juv. miss. so. for a Jewish girl, Constantino- ple, 8 00	
Schituate, Trin. so. m. c. 8 50—16 50	
<i>Proboscis Co. Ms. Aux. So. E. F. Duren, Tr.</i>	
Bangor, Hammond-st. ch. mater. asso. for chil. of returned miss. 4 71	
Hampden, Cong. ch. 75 00—79 71	
<i>Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.</i>	
Kingston, Evan. ch. and so. m. c. 14 38	
<i>Rockingham Co. N. H. Conf. of Cha. S. H. Piper, Tr.</i>	
Londonderry, Pres. so. m. c. 44 07; gent. 42 43; la. 41 30; wh. const. Miss MARY ANN ANDERSON an H. M. 197 80	
Portsmouth, Mr. Clark's so. m. c. 60 19; special effort, 102 87; la. 46 22; juv. miss. so. for <i>Rufus W. Clark</i> , Ceylon, 20; 289 98—417 08	
<i>Suffolk Co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Gilmanton Centre, Coll. and m. c. 45; ind. div. 13 53; 58 53	
<i>S. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.</i>	
Brasher Falls, E. S. Hulburd, 20 00	
Ogdensburg, A. Sykes, 10 00—30 00	
<i>Sullivan Co. N. H. Aux. So. N. Whittlesey, Tr.</i>	
Aeworth, Miss H. Ware, 10 00	
Lempster, Fem. char. asso. 7 87; Mrs. P. Miner, 15; 22 87—32 87	
<i>Tanion &amp; Vic. Ms. Aux. So.</i>	
Fall River, 1st cong. ch. and so. 52 60	
Mansfield, m. c. 5 00	
Norton, Trin. so. m. c. 44 41—102 01	
<i>Tolland Co. Ct. Aux. So. J. R. Flynn, Tr.</i>	
Andover, Gent. 30; la. 50; 80 00	
Columbia, Gent. 53 66; la. 33 66; 87 32	
N. Coventry, Gent. 21 70	
N. Mansfield, Gent. 20; la. 27; m. c. 10; 57 00	
S. Coventry, Gent. 23 25	
Tolland, La. 19 19; s. a. 1; 20 19	
Union, Cong. ch. and so. 15 00	
Vernon, 1st so. gent. 200 55; s. a. 17 75; 218 30—522 76	
<i>Union Conf. of Chs. Ms. S. Andrews, Tr.</i>	
Summer, Ch. 2 80	
Sweden, Ch. 5 00—7 80	
<i>Valley of the Mississippi, Aux. So. G. L. Wood, Tr.</i> 1,017 75	
<i>Washington Co. Pt. Aux. So. J. W. Howes, Tr.</i>	
Berlin, Cong. ch. and so. 18 25; m. c. 20 87; 39 12	
<i>Washington Co. N. Y. Aux. So. M. Freeman, Tr.</i>	
Cambridge, Pres. cong. 18 17; m. c. 14; J. Richardson, 10; E. S. 1 50;	
Dr. M. 1 50; 45 17	
Granville, Union so. 4 00	
Salem, Mr. Lambert's so. 27 32; m. e. 61 76; chil. meeting, 3 08; J. McD. and Mrs. McD. and son, 2 50 94 66—143 83	
<i>Western Reserve, O. Aux. So. Rev. H. Coe, Agent.</i>	
Aurora, Rev. J. S. 10; J. P. 10; Tallmadge, 38 35; la. 7; Mrs. C. Fenn, 20; Cuyahoga Falls, 10 89; Bath, 10; Hudson, 1 56; Wes. Res. col. 26 69; Rev. H. Coe, 20; Mrs. D. E. Coe, 20; H. E. Coe, 10; (of wh. for <i>Jane E. Coe</i> , Ceylon, 20); H. B. 7 76; Ravenna, 28 53; J. L. 10; Freedom, 5 38; Hinckley, 25 13; Richfield, 9 37; J. N. 10; H. O. 1; Peninsula, 10 13; Plain, a mem. of cong. ch. 7 50; Ellsworth, J. W. E. 4; Vienna, 1; Canfield, 5; Youngstown, Mrs. R. M. 5; Chagrin Falls, 4 18; Columbia, Mrs. G. 2; Euclid, 8 79; a friend, 5; friends, 1 75; Brecksville, 2 82; Austinburg, a frnd., 2; Brownhelm, Rev. F. H. B. 10; ded. disc. 5 85; 390 99	
<i>Windham Co. Pt. Aux. So. A. E. Dwinell, Tr.</i>	
Saxton's River, R. A. S. 5; Mrs. S. 5; 10 00	
<i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i>	
Abington, Gent. 6 25; la. 26 76; Rev. N. S. Hunt, 10; 43 01	
Brooklyn, Cong. so. m. c. 40; gent. 60 50; la. 76 03; s. a. 1 76; 178 89	
North Killingly, Gent. 32 80; la. 30 17; 62 97	
Pomfret, Gent. and la. 32 70; la. benev. so. 23 57; m. c. 61 02; s. a. chil. 3 33; 410 62	
South Woodstock, La. 50 56	
Westfield, Gent. 76 12; la. 40; m. c. 7 58; 123 70—869 75	
<i>Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.</i>	
Hampton, Gent. 35 69; la. 27 15; wh. const. Rev. WILLIAM BARNES an H. M. 62 84	
Mansfield, S. so. gent. 78 59; la. 63; m. c. 21; 162 59	
Plainfield, Gent. 94 90; la. 64 25; m. c. 22 50; 111 65	
Voluntown and Sterling, Gent. 29 37; la. 21 63; 44 00	
Willimantic, Gent. 25; la. 45 85; m. c. 18 87; Bible class of mutes, 7 50; s. a. 2 78; (of wh. to const. Rev. A. SHARP an H. M. 50;) 100 00—481 08	
<i>Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.</i>	
West Boylston, M. Brigham, 10 00	
<i>Worcester Co. North, Ms. Aux. So. B. Hawkes, Tr.</i>	
Petersham, Gent. 9 77	
South Royalston, Gent. 6 57; la. 8 43; 15 00	
Westminster, Gent. 35 56; la. 25 85; m. c. 25; 86 41—111 18	
<i>York Co. Ms. Conf. of Cha. G. W. Cressey, Tr.</i>	
Elliot, Cong. so. 10 34	
Kennebunk, Union ch. 21 00	
Sanford, Cong. ch. 16 67	
Wells, 1st so. 20; m. c. 20; 2d cong. so. (of wh. fr. Rev. C. Walker, 25;) 32 06; 72 06—123 07	
Total from the above sources, \$15,527 17	
<b>VARIOUS COLLECTIONS AND DONATIONS.</b>	
<i>A Friend</i> , to const. JOHN ARTHUR DENNY an H. M. 100; two friends, 100; a friend, 12; do. for fem. sch. at Oodooville, 10; do. 2 50; a lady, to const. Mrs. JANE W. JONES of Montreal an H. M. 100; 334 50	
<i>Albany, N. Y.</i> 2d pres. ch. 397; fem. miss. so. of do. (of wh. to const. Rev. JOHN V. Dodge of Evansville, Ia. an H. M. 50;) 100; E. H. Pease, 50; Rev. W. James, 25; J. B. Jerman, 10; J. A. Crane, 5; 587 00	
<i>Angelica, N. Y.</i> L. Hill, 10 00	
<i>Baltimore, Md.</i> Cecil, 5 00	
<i>Bangor, N. Y.</i> Rev. B. Burnap, 1 00	
<i>Berriington, Pt. G.</i> Lyman, to const. Rev. AARON C. BEACH of Wolcott, Ct. an H. M. 50; a friend, for <i>Albert Munson</i> , Ceylon, 20; 70 00	

## Donations.

MARCH,

<i>Bethlehem, N. Y.</i> Pres. ch. m. e.			
<i>Bridgton, N. J.</i> L. Q. C. Elmer,			
<i>Calais, Me.</i> Centre s. s. for <i>Thomas J. Lee</i> ,			
Ceylon,			
<i>Canandaigua, N. Y.</i> W. Hubbell, 50; cong.			
ch. a. s. for <i>Walter Hubbell</i> and <i>Eliza M.</i>			
<i>Hubbell</i> , Ceylon, 40;			
<i>Carlisle, N. Y.</i> Pres. ch.			
<i>Castile, N. Y.</i> La. miss. so.			
<i>Castine, Me.</i> Gent. nass.			
<i>Chelsea, Ms.</i> Winnisimmet ch. and so. m. e.			
wh. and prev. dona. const. <i>Josiah Bacon</i>			
an H. M.			
<i>Chicago, Ill.</i> 1st pres. ch. 12 34; 2d do. 59 95;			
less disc. 69.			
<i>Dandridge, Tenn.</i> Hopewell cong.			
<i>Deerfield, Ark.</i> m. c.			
<i>East Cambridge, Ms.</i> Evan. cong. ch.			
<i>Elk Grove, Ill.</i> Cong. ch. m. c.			
<i>Ellsworth, O.</i> United pres. and cong. ch. and			
so. wh. const. Rev. <i>William M. Hoyt</i> an			
H. M. 61 57; m. c. 20 43; A. W. A. 10;			
W. S. 10; R. F. 10;			
<i>Evans Centre, N. Y.</i> Ladies,			
<i>Fort Towson, Ark.</i> m. c.			
<i>French Creek, Ill.</i> Rev. S. G. Wright,			
<i>Granby, Ct.</i> m. c. 8; Dr. B. 2;			
<i>Hannibal &amp; Granville, Ill.</i> Pres. ch.			
<i>Jerseyville, Ill.</i> Pres. ch.			
<i>Kingsboro, N. Y.</i> Dr. Yale's so.			
<i>Little Compton, R. I.</i> Gent. and la. so. 40; a			
friend, 5;			
<i>Little Osage, Mo.</i> Rev. N. B. Dodge,			
<i>Little Valley, N. Y.</i> Miss M. S.			
<i>Monroe, Mich.</i> 1st pres. ch.			
<i>Morrisstown, N. J.</i> 2d pres. ch. <i>Mrs. C. B.</i>			
Arden,			
<i>Naperville, Ill.</i> Cong. ch. m. c.			
<i>Natchez, Miss.</i> Mrs. M. T. Hewitt,			
<i>Newark, N. J.</i> 1st pres. ch. 576; 2d do. 184			
25;			
<i>New Brunswick, N. J.</i> H. Leet,			
<i>New Orleans, La.</i> Rev. J. B. Warren,			
<i>Newport, R. I.</i> United cong. ch. and so. 47 37;			
la. 64 63;			
<i>Newton, Ms. W.</i> par. m. c.			
<i>Norfolk, Va.</i> Pres. ch. a few friends, wh. and			
prev. dona. const. Rev. <i>George W. Mc-</i>			
<i>Phair</i> of Fredericksburg, Va. an H. M.			
<i>Northern Liberties, Pa.</i> Central ch. 12; 1st			
pres. ch. 1;			
<i>Oakland, Mich.</i> W. M. Axford,			
<i>Orange, N. J.</i> 1st pres. ch. m. c.			
<i>Owege, N. Y.</i> 1st pres. ch. a. s. for sup. of a			
fmil. child at Orono, m. c.			
<i>Park Hill, Ark.</i> m. c. 37 81; Rev. S. A.			
Worcester, 19 10;			
<i>Pensacola, Del.</i> Pres. ch.			
<i>Philadelphia, Pa.</i> 1st pres. ch. A. White, 100;			
J. P. Lapaly, 100; T. Fleming, 100; J.			
Eckel, 100; la. 100; juv. miss. so. for <i>James</i>			
<i>Moore, M. W.</i> <i>Baldwin, Henry Pettit, G.</i>			
<i>T. Bedell</i> , Ceylon, 80; T. M. M. 10; Clinton-st. pres. ch. C. S. Wurtz, 50; sew. so.			
75; S. W. C. 10; Mr. S. 5; 5th pres. ch.			
G. H. 10; Mrs. M. S. 10; indiv. 10 50; la.			
24 25; 3d pres. ch. indiv. 6; Rev. R. Cole,			
10; R. W. Davenport, 20; Mrs. Carswell,			
40; Cedar-st. pres. ch. 17 25; cash, 1; indiv.			
for <i>Anna M. Henry</i> , Ceylon, 20; M.			
B. 5;			
<i>Prince Edward, C. H. Va.</i> F. S. Sampson,			
<i>Providence, R. I.</i> High-st. cong. ch. m. c. 97			
01; <i>Paris Hill, Wh.</i> const. him an H. M.			
100; a friend, 50c. fmil. miss. so. (of wh. to			
const. Miss <i>Ann G. Greene</i> an H. M. 100);			
178 94; J. Chapin, for Sandw. Isl. miss.			
170; for <i>Sarah Chapin, R. S. Chapin, S.</i>			
<i>M. Chapin</i> , and C. C. Chapin, Ceylon, 80;			
<i>Richmond-st. ch.</i> Mrs. Alice Clark, 50;			
<i>River Head, N. Y.</i> Fem. cent so. for <i>Samuel</i>			
<i>Buel</i> , Ceylon,			
<i>Savannah, Ga.</i> Male and fem. miss. so. of Ind.			
pres. ch. (of wh. fr. juv. miss. so. in s. s.			
21 34; Mrs. Cleland, for <i>Moses Cleland</i> ,			
W. Africa, 15);			
<i>Sheridan, N. Y.</i> A. N. Herrick,			
<i>South Granville, N. Y.</i> Cong. ch.			
<i>Spencertown, N. Y.</i> W. N. Niles,			
<i>St. Catharine, C. W.</i> Pres. ch.			
5 05	<i>St. George and Delaware City, Del.</i> Chs.	31 87	
40 00	<i>Tecumseh, Mich.</i> Pres. ch.	71 80	
20 00	<i>Troy, N. Y.</i> 1st pres. ch. 76 71; 2d do. m. e.		
100; indiv. 205; S. W. Dana, (of wh. for			
Batticotta sem. 20); 70; I. S. Hakes, 50;			
G. Grant, 40; a. s. for sup. of two hea.			
youth, 40; A. Weed, 20; Rev. C. Wadsworth,			
20; C. H. Kellogg, 20; T. W. Blatchford, 20; H. Moriam, 20; H. Church,			
20;			
<i>Wading River, N. Y.</i> m. c.	701 71		
<i>Warren, O. D. M.</i> Ido.	10 00		
<i>West Brooksville, Me.</i> Mrs. M. Wasson,	10 00		
<i>West Chester, Pa.</i> m. c. 21 70; juv. miss. so.	5 00		
12 53;			
<i>Western, N. Y.</i> 1st pres. ch. wh. const. Rev.	34 23		
<i>George I. King</i> an H. M.	71 28		
<i>West Prospect, Me.</i> m. c.	60 00		
10 00	<i>Wilmington, Ms.</i> N. dis. m. c. for <i>James M.</i>		
Lincoln, Ceylon, 90; evan. ch. a. s. 1 29;			
<i>Wilmington, Del.</i> Hanover-st. pres. ch. m. c.	21 29		
55 28; Mrs. A. M. Jones, 10;	65 28		
	\$31,753 27		
	LEGACIES.		
<i>Athel, Ms.</i> Mrs. Persis Goodell, by E. Godard, Ex't (prev. rec'd, 306 25);	107 50		
<i>Barry, Ft.</i> Miss Mary Taft, by J. W. Howes, Tr. 39; Miss Betsey Gale, by do. 10;	49 00		
<i>Deerfield, N. H.</i> Mrs. Hannah Merrill, by D. Stevens, Ex't;	100 00		
<i>Great Barrington, Ms.</i> George Beckwith, by E. Beckwith, Ex't;	903 00		
<i>Middlebury, Vt.</i> Mrs. Rebecca Miller, by P. Start, Ex't;	638 37		
<i>Northampton, Ms.</i> Elisha Mather, by Mrs. S. P. Hibben, Ex't, (prev. rec'd, 50);	50 00		
<i>South Deerfield, Ms.</i> Miss Eliza L. Williams, by A. Williams, Ex't;	5 00		
<i>Tetford, Vt.</i> Miss Nancy Kingsbury, by Emma White, Ex't, (prev. rec'd 50);	50 00		
<i>Winchester, Va.</i> John Sperry, by D. Gold, Ex't;	100 00		
	\$1,363 57		
	Amount of donations and legacies acknowledged in the preceding lists, \$23,057 14. Total from August 1 to January 31st, \$105,484 12.		
	GENERAL PERMANENT FUND.		
50 00	<i>West Springfield, Ms.</i> Timothy Allyn, by S. Lathrop, Ex't, (prev. rec'd \$2,581);	300 00	
49 97			
20 00			
	DONATIONS IN CLOTHING, &c.		
904 00	<i>Berlin, Ms.</i> A box, fr. juv. cir. for Mr. Wheeler, La Pointe.		
50	<i>Brookfield, Ct.</i> Clothing, fr. Dorcas miss. so.	7 00	
	<i>Cortlandville, N. Y.</i> A box, fr. young people's miss. so.		
	<i>East Haddam, Ct.</i> A box, fr. cir. of char. for Mr. Riggs, Sioux miss.	34 00	
	<i>Ellsworth, O.</i> Paper.	6 00	
	<i>Homr, N. Y.</i> A box, fr. acad. miss. so. rec'd at Tuscorora.		
	<i>Montague, Ms.</i> A box, fr. la. benev. so. for Sandw. Isl. miss.	40 00	
	<i>Northford, C.</i> A barrel, for Mr. Baldwin, Sandw. Isl.		
	<i>Peninsula, O.</i> Paper.	4 00	
	<i>Richfield, O.</i> Calf skins, fr. H. Oviatt,	12 50	
	<i>Wadham Mill, N. Y.</i> A box.		
	<i>West Medway, Ms.</i> A bundle, for Mrs. Kingsbury.		
676 45	<i>Westminster, Vt.</i> A barrel, ft. la. cir. of ind.	37 45	
20 00			
	The following articles are respectfully solicited from Manufacturers and others.		
376 37	Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.		
10 00	Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.		
16 00			
50 00			
20 00			